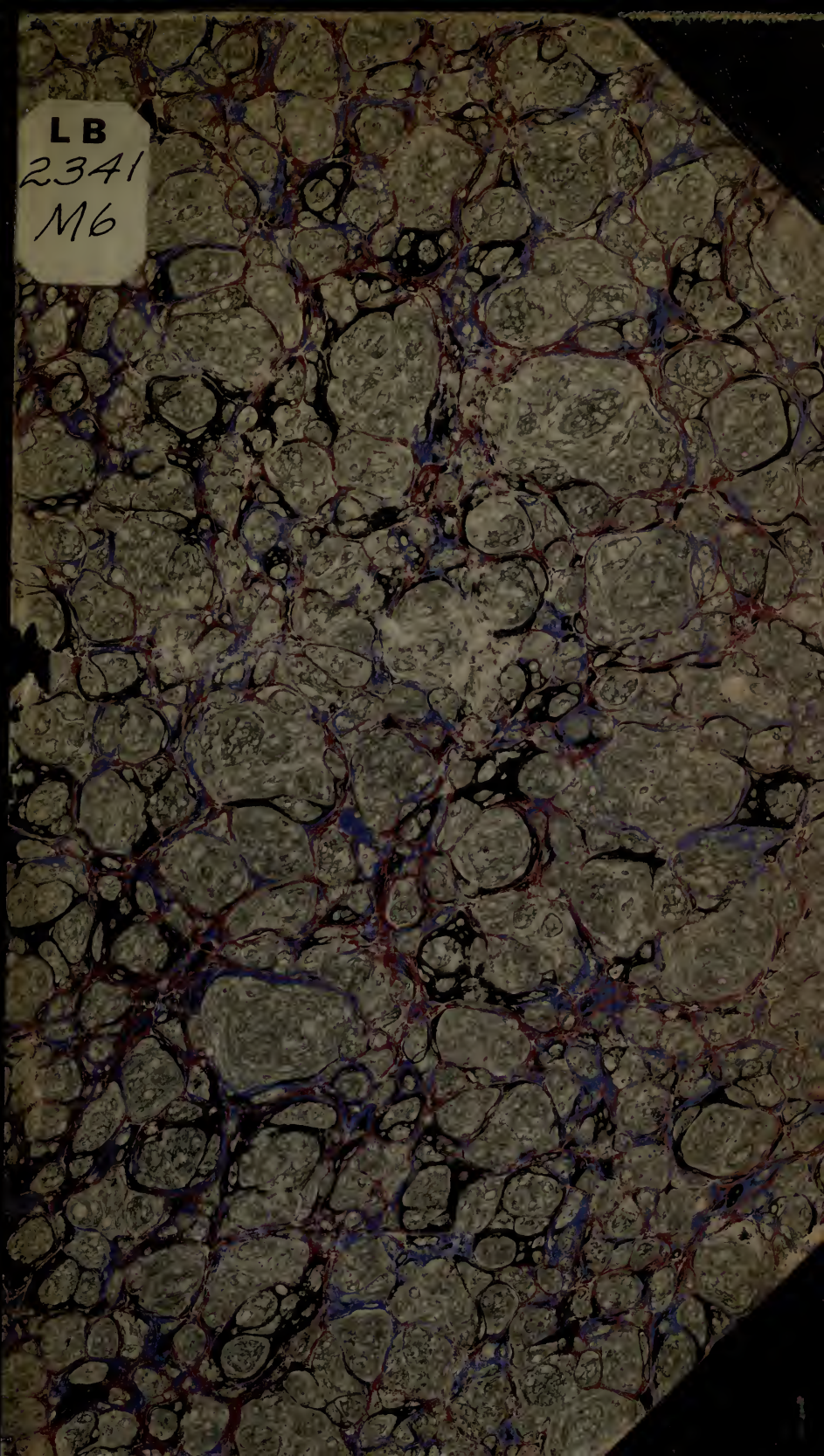


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UNIFORM WITH THE ATLAS SERIES.

NEW DEPARTURES

IN

COLLEGIATE CONTROL

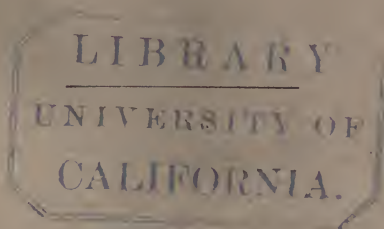
AND

CULTURE.



REV. CALEB MILLS,

EMERITUS PROFESSOR OF GREEK, WABASH COLLEGE, IND.



A. S. BARNES & CO.,
NEW YORK AND CHICAGO.

1880.

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INTRODUCTORY NOTE.



REV. Caleb Mills, the first instructor, and for nearly forty years, Professor of Greek at Wabash College, Indiana, was born at Dunbarton, N. H. July 29th, 1806; graduated at Dartmouth College in 1828, and, at Andover Theological Seminary, in 1833. He had previously spent one year in Kentucky and Southern Indiana, in Sunday school work, and, upon removal to Crawfordsville, Indiana, with his wife, in the fall of 1833, he combined with educational Sunday school and missionary work, most earnest labor for the development of that common school system, which is now the pride of Indiana, and may justly recognize *him*, as its father.

In 1846, when the governors message, as usual at that date, ignored common schools, Professor Mills, in his peculiarly striking and direct method, published a "*Message to the Legislature*," signed, "*one of the people*." This was followed by pithy Annual Messages, year by year, until he became state superintendent of Education. In that relation, as well as in that of college officer, he impressed his views upon the people of that state.

A keen observer, a close and accurate scholar, genial in every relation; modest, but courageous; uniformly conscientious, and supremely ruled by the fear of God and devotion to his Saviour, he was marked for an intense yearning for the highest spiritual and mental culture of the young of both sexes, as the hope of the nation. For the young, he prayed fervently, a few hours before his death.

Declining to recognize literary titles, which were repeatedly tendered, he was not without appreciation of the action of his Alma Mater, which desired his acceptance of her highest honor, at his appearance on the fiftieth commencement day after his graduation.

One who was closely associated with him for nearly nine years, in connection with Wabash College, and was at his side as he passed away, now conforms to the wish expressed by him, on the day of his decease, October, 17th, 1879, and no less tenderly than earnestly, superintends the publication of his *last message* to scholars and the people. May his last words bless!

HENRY B. CARRINGTON.



NEW DEPARTURES

IN

COLLEGIATE CONTROL AND CULTURE.

HALF a century has passed since we bade our Alma Mater a filial good-bye, and turned our back on the quiet village of her residence, to face the stern realities of coming life. The semicentennial anniversary of graduation furnished an opportunity to revisit that locality, and recall the precious memories and hallowed associations of college life. It was a source of no slight satisfaction to witness the tokens of progress in her physical equipment and surroundings, and note the evidence of a corresponding improvement in her literary culture and curriculum. Proofs of the latter were no less manifest and gratifying than marks of the former, both challenging the notice of the graduate of fifty years ago.

A like change and advance are doubtless true, to a greater or less degree, of all her compeers both in and out of New England. One of the most striking and pleasant features of the picture to us, was the contrast in the text-books, linguistic and mathematical, of the first quarter of the current century and those now in use. Webber's mathematics and Græca Majora gave place to better substitutes, at Harvard and Yale, at an earlier date than at some of their rural sisters. Yet even in those venerable seats of learning, they lingered far too long. The improvement in text-books during the intervening period has been greatly surpassed by a superior advance in the collateral helps, both Grammatical and Lexicographical. Hachenburg has been displaced by Crosby and Hadley. Old Schrevelius has gracefully retired in favor of Liddell and Scott, and his cousin Ainsworth has wisely followed the example in yielding his scepter to Andrews and White. Old Lindley Murray has been totally eclipsed by the superior orbs that now illuminate the grammatical heavens. Whether his rays were obscured or absorbed by the superior efful-

gence of Brown or Maetsner, it matters not, they no longer reach our vision. Webster of the first third of the century, and Webster "unabridged," in likeness, have the comparative resemblance of childhood and maturity.

The present programmes of culture, with their appropriate corps of superior aids, are enough to make even a septuagenarian wish himself a minor, "under tutors and governors." No. We recall that wish and accept our lot and mission. We are not, indeed, the men we would have been, had our efforts been aided by the literary helps and guides of the current age, yet it is pleasant to reflect that the results of the last generation's mission, even under all their disadvantages and lack of appropriate aids, are neither few nor small, and it will become the future Sillimans, Marshes and Lewises to look well to their line and degree of effort, lest they may seem to come short of even an equal measure of eminence and usefulness to the race, with their noble predecessors.

These historical incidents are, perhaps, the natural and appropriate precursors as well as suggestive of the inquiry, is there not still some occasion for additional progress in the line of new departures? Recent observation and inquiry only serve to confirm the impressions that have long been crystallized into settled conviction that there is yet not a little, that might wisely be done in the direction of giving to our system of higher culture a little more stamina, symmetry and completeness. While, in some departments, deficiencies of olden times have been supplied, progress substantial and valuable has been made, and hope awakened that still greater may be reached by similar wisdom and persistency of effort, yet in others, evils that existed and attracted attention fifty years ago, are found, in a great measure unredressed and undiminished in all the disastrous potency of their influence.

The memory of college life experience, half a century since, has lost but little of its vividness and power, confirmed and intensified as it has been, by subsequent and current observation. Convictions then reached by the inexorable logic of personal experience, have been clammering for utterance, audience and consideration, till silence seem no longer wise or tolerable. Evils, whether moral, social or political, will ultimately force themselves to the front, and demand, at the bar of public opinion, both recognition and redress. Institutions like individuals may fall into the ruts of evil habits, tolerate shameful abuses and even gross wrong, till they have seemingly be-

come oblivious both of their true character and existence. The blinding influence of immemorial usages and the soporific power of self-indulgence have contributed much to prolong the days of that ignorance in which youth were defrauded of no small share of that literary culture, to which their time, efforts and funds justly entitled them. Let such usages, if they can offer no other plea for toleration than time honored custom, be relegated to the ages in which they had their origin, and let that long slumber of apparently profound indifference to the claims of justice and the demands of equity, be broken by such an outburst of popular indignation as will not only open the eyes of the transgressors and their abettors, but also, make their very ears tingle. If any one wishes to have his conviction of the reality and grossness of some of these hoary abuses intensified, and his righteous indignation awakened at the tolerance of short comings and official dereliction in the direction above named, let him read the Report of the Royal Commissioners appointed to inquire into the state, discipline, studies, and revenues of the University and College of Oxford, 760 pp. folio, 1852, and supplement its perusal by a careful study of "The Recommendations of the Oxford Commissioners with Selections from their Report," by J. Heywood, M. P. and also the able articles on the above Document in six of the large prominent English Quarterlies and two of our own.*

The unearthing of these hoary abuses and their exposure to the sunshine of public inspection and comment have led to valuable results, not so much, perhaps, in the line of immediate modification and radical correction, as in arresting the downward progress of things at that ancient seat of learning and paving the way for substantial reform there and elsewhere, at no distant day. While these reforms in the English Universities are advancing with the slow and conservative progress so characteristic of that People, it may not be unwise, nor inappropriate, to institute a few inquiries into some antique customs in *American Colleges*.

The progress made in collegiate culture and curriculum in this country, during the last fifty years, indicates a willingness to look squarely in the face, usages of equivocal character, whenever shown

* Westminster Review, vol. 58. 1852, pp. 317-48. North British Review, vol. 18. 1852, pp. 1-38. British Review, vol. 16. 1852, pp. 287-366. Edinburgh Review, vol. 96. 1852, pp. 232-88. Quarterly Review, vol. 93. 1853, pp. 153-238. Dublin Review, vol. 36. 1852, pp. 65. North American Review, vol. 76. 1852, pp. 87. Princeton Review, vol. 26. 1854, pp. 497-535.

to be in conflict with the interests of the Student, the obligations of the Professor or the duty of the Trustee. A clear and distinct recognition of the threefold elements in that entity, termed a college, is essential to a wise discernment of its true mission and the best method of its accomplishments. All hopes of a successful issue rest on the judicious combination, candid sympathy and harmonious action of these triple agents. Each must understand his own sphere, responsibilities and possibilities, and all address themselves to their appropriate work, with a purpose and principle that will command as well as merit success.

The purpose of this paper is to call attention to some features of current collegiate experience and usages that seem to furnish a proper basis for, as well as demand discussion, and also, throw out some suggestions in the direction of New Departures for the consideration of those more immediately concerned. A board of associated effort and trust is the nucleus of all collegiate enterprise, and around this gravitates, in the natural order of sequence, a faculty and students. This control and its associated elements constitute an institution which, once created, retains its existence and maintains its activities through a series of agents, whose connection with it is more or less temporary. The work goes on though the workmen change. The governmental power and control remain unimpaired, though the individual administrators do not continue, by reason of age. The instruction is continuous and progressive according to the type and attainments of the successive occupants of the professional chairs. The student element also, is subject to an annual elimination of one fourth of its amount and a supplemental substitution of a like volume of fresh material. This quadrennial change of the entire student element, indicates the period of tutorial culture. The success, growth, and perpetuity of the Institution depends on the clear perception, by these three parties, of their respective reciprocal duties and relations, and a corresponding purpose to be true to their several trusts and obligations.

OPPORTUNITIES AND OVERSIGHTS.

There are chapters in human experience, both individual and associated, of no inconsiderable extent and significance. More impressive illustrations of the verity of the remark cannot be found than those often occurring in the sphere of collegiate supervision and

culture. College boards of control, whether perpetuated by a life tenure, or a periodical election, often take far too limited and superficial a view of the extent and character of their charges. Restricting their responsibilities to the increase, supervision and preservation of the funds, filling vacancies in their own body and the corps of instructors, and witnessing the graduating exercises of each successive class, they seem to regard an annual session of a closing hour, (not unfrequently less,) as the full extent of the college claims on their time and attention. Is this all that the prosperity and welfare of the institution can justly claim at the hands of its trustees? Are they not in the highest sense the *guardians* of the students as well as the custodians of the funds? Do they not make the laws and appoint the lower court, reserving to themselves appellate jurisdiction in the last resort? Have their *wards* no claim on them for paternal notice, counsel and sympathy? Could they not materially benefit the youth, in charge, by the provision for the delivery of, at least, one or more annual lectures, by one of their number, shortly after the opening of the college year, in which the mutual relations of the Board, Faculty and Students would be so portrayed as to correct many of the misconceptions which are so often industriously inculcated and fostered by the wayward and perverse, to create and perpetuate an antagonism between students and teachers? Would not such a manifestation of paternal interest, such utterance of wisdom, such an exhibition of sympathy, such lessons of experience do much to forestall transgression, neutralize the influence of indolence and vice, found at these seats of learning as well as in other organizations of society, inspire and strengthen good resolutions, develop and mature that manliness of character whose basis is loyalty to truth and implicit obedience to laws? Would not an annual visit of a committee of the trustees, not only to lecture and express to the students the kind regards of the Board, but also to go into the recitations and witness the tact, fidelity and competence of the teachers, as well as take the gage of student industry and attainment, be productive of valuable results, as well as suggestive of past short-comings?

The inauguration of such a policy would be not only a New Departure of happy omen, but become a power for good of no ordinary type and promise. Such a supervisory programme carried out in good faith, with firmness and practical wisdom, would be the introduction of a new era in collegiate oversight and culture, a supplemental element of great potency and significance, not only

reënforcing the influence and stimulating the zeal and activity of the professional corps, but, also, calling into practical use the rich stores of experience and observation hitherto untaxed by the Board in the line of their own official duties. Such coöperation on the part of trustees would do much to nip emeutes in the bud and render rebellion obsolete. Such introspection and knowledge of the educational machinery in charge, such manifestation of sympathy with employees, such lessons of experimental wisdom, imparted with paternal frankness and love, to the youth gathered under their superintending care and culture, could not fail to be appreciated by both pupil and patron, and prove potent incentives to patient continuance in the way of honest endeavor.

Is not the suggestion worthy of an appropriate and honest experiment? Shall the New Departure, so rich in promise, go untested, on the ground of being too severe a draft on the time and literary resources of the Board? Shall the proffered results be declined for want of pluck, patience and effort to win them? Most gladly would we have listened to such annual utterance by the wise ones on the Board of our Alma Mater, fifty years ago. We are willing to pledge, even in advance, to all such visiting committees, a most cordial reception, earnest audience and hearty thanks from our younger brothers at the old homestead, with the confident belief that a like reception would be accorded to a simular mission to each and all the colleges of the land. Shall the youth gathered therein be cheered by the presence and uttered wisdom of such a deputation? Let me ask the collegiate "Head Centers" of the country, what more productive soil could be desired on which to cast, with liberal hand, the abundant seed of their rich experience and observation? Bread cast on such waters must not only be found after many days but in rich abundance.

Such lectures would be a happy medium through which to counsel and encourage honest seekers after knowledge, and also, to throw out suggestions that would not be amiss elsewhere; for even Faculties, though elected ones, the very élite of literature and science, are not always exempt from infirmities, short-comings and crotchets. No more felicitous method could be devised to reach drones, touch up the laggard, and infuse new life into the whole team. Such a quasi inspection would become as goads, and its stimulating effect would be felt along the whole line, from the non-commissioned to the field officers, as well as through the rank and file. The harvest from such a sowing would be rich and abundant.

In fields thus cultivated there would be much less of the ravages of the rust of indolence, and under such a system of subsoiling, drainage and dressing, the mildew of lawlessness, intemperance and riot would be much less frequent and devastating.

Nothing would be productive of happier consequences than such a frequent and fraternal intercourse between College Boards of administration and instruction. The introduction of such a policy and practice would soon manifest its wisdom in a more intimate acquaintance and cordial sympathy between the members of these two bodies, and be followed by blessings to those under their charge, as rich and lasting as the lack of them has often been signalized by results of the opposite character.

What more appropriate means of reaching these ends than such an annual visitation of a live representation of the Board? What more fitting opportunity for full and frank interchange of views and mutual suggestion, in the line of wise administration and faithful instruction could be desired, than such periodic conferences? Both parties would be refreshed, thereby, and be prompted to address themselves to their respective duties and fields of labor with new zeal, wiser heads and warmer hearts. Both would gather fresh material for thought from such fraternal interviews, and be able to embody in their respective reports, richer stores of wisdom and practical knowledge.

These annual reports of the visiting Committee and the Academic Staff would furnish ample means for an intelligent insight into the real status and progress of the Institution in charge. Let each member of the Faculty report the year's work in his own department, embracing statistics of labor bestowed and time spent in daily instruction, as well as of student attainment and deportment. Such documents would bring distinctly to the view of each member of the Board the actual state of both discipline and instruction. They would also, be valuable material for an intelligent estimate of each man's worth and work, and prove far more satisfactory and reliable than the general grouping of ordinary exposés of college labor and student character and culture.

It would injure no teacher's character to subject its *growth* and *development* to an annual inspection. It might, indeed, have the happiest bearing both on him and his reputation, and be crowned with valuable results, either in the elimination of serious deficiencies, or, the subject of them. This new process would relieve moss backs

of much of their parasitical covering and prevent all future accumulations. The policy and practice, in an analogous relation, of one of the leading bodies of the Protestant faith, are highly suggestive and wise. Indolent professors, who declare that, for the last ten years, they have not looked at their lessons before going to their recitations, not only betray their lack of wisdom and conscience, but, also, proclaim themselves fit subjects for a well known algebraic process. While Dr. Arnold's example,—that prince of teachers,—fails either to shame or reform men, whom neither ambition nor principle can inspire with any higher motive power than the quarterly distribution of their annual stipend, this side track of a new departure might, perhaps, furnish a happy method of switching off some of these empty, or half laden cars, to the great relief of the freight moving power, and the business interests of the country.

Among the grave shortcomings of college administration, may be named, a lack of wise and timely discipline, not unfrequently so manifest and gross as to provoke the comment of both students and outsiders. The prevalence of riot and rowdyism of every degree and type in colors, is justly attributed to the feebleness, or laxity of the powers in charge. The true purpose of college government is happily expressed by the famous master of Rugby. "It is not necessary that Rugby should have three hundred, or two hundred and fifty, or even one hundred scholars, but it is necessary that she should have gentlemen." The spirit of that declaration should pervade college faculties and find manifestation in such firm and wise discipline as will ensure prompt elimination of all indolent and vicious members of such communities, irrespective of their social positions. Trustees, also, should know whether their employees are in sympathy with the aforesaid utterance, veritable vertebrates, or belong to the molusk species.

Here it seems to be both pertinent and proper to enquire, are such trusts always administered to the full extent of the wisdom and ability of those, who, by the acceptance of the position, pledge themselves to unswerving fidelity? Would not many of them be both startled, and stimulated to greater activity, to be well posted in the actual status of their charge, not only of its financial condition, but, also, of the competency and faithfulness of their employees, as well as the character, proficiency and promise of its students, at least, at the close of each annual stage of their progress, were their venerable founders and benefactors, like Moses and Elijah, to stand

in their presence, and ask, "Are you making the colleges all that you would justly expect, and indeed, demand of us, were we to exchange our relationship to them?" The responsibility of Boards of Control in these several particulars is none the less, for the want of such stimulating interviews. The claim is as real, valid and pressing, as though audibly urged by those worthies, and should be so recognized.

We are happy to notice in a Western catalogue of the current year, in immediate connection with the names of the Trustees, a schedule of "*Standing Committees*," a suggestive fact, indicative of progress, and that too in the right direction. May it prove like the little cloud to the prophet's servant on the top of Carmel, and continue to enlarge, till the heavens are black with the signs of abundance of rain, and the collegiate Ahabs are put to the top of their speed to keep ahead of the storm.

The Institution that promptly takes this New Departure, will soon show her laggard compeers the folly of that conservatism which cannot get out of the ruts of immemorial usage, for fear that the M'Adamised road of human progress might provoke an increased speed, and thus disturb the sing-song serenity of the driving Dons and wake up the sleepy passengers. This utterance does not claim the character and dignity of a prophecy, yet it will doubtless prove such a foreshadowing of the future as will be followed by sequences that will challenge the attention, and command the cordial approval of every lover of truth and progress. Trustees that have not the shrewdness to appreciate, the enterprise and courage to make such departures from the old beaten track of former usage, must not expect large dividends from their investments, nor be surprised to find themselves distanced in the race for patronage and approval, by those who recognize the demands of current experience and progress.

We could never understand, when in college, nor have we yet thereunto attained, why our Professors were not required to spend more than two hours per day in the recitation room, nor why the classes were not divided into sections of a dozen or fifteen each, for instruction, instead of receiving their entire training, in masses, of forty or fifty; unless, forsooth, it be the fact, that the wisdom of such sectional method of collegiate instruction had not yet been born, and consequently its light had not dawned on the Corps of Control or the Academic Staff. This evil is one that demands immediate attention and redress. It is a gross wrong, nay, an intolerable abuse,

which still lingers, with but very slight modification, in most, if not all of our Colleges, to the present day. It is nothing else than a custom that has come down from previous generations with no other endorsement than "immemorial usage." It is a marvel that it has not long since received the attention that it deserved, and been numbered among the things that were, and are not. Strange, indeed, that it has been *tolerated* so long, and is even still permitted to stand, with unblushing front, on the threshold of the last quarter of the nineteenth century, unrebuked and unabated as an educational nuisance, still claiming prescriptive rights.

Our college wonder, seems, in its popular manifestation, to be somewhat of a Janus faced type, and whether ultimate analysis would resolve it into *one* or *two* elements we shall not attempt to decide, for we do not propose to push inquiry in that direction, but leave the solution of this problem to the sagacity of the public, after due consideration of the facts presented. Whatever may be the primary and fundamental causes of this unmitigated and unredressed wrong, whether the careless and culpable oversight of the Trustees, or the Professorial adjusted programme of self-imposed labor, or the two combined, we leave to the wisdom of the court to which the case is submitted. The popular grievances and charge might be appropriately formulated, thus.

First. A shameless imposition on the Parent, and a gross injustice to the Student.

The parent, when he sends his son to college, expects that he will receive all the attention, sympathy and counsel that the connection may justly claim, and be taught in such a manner as to thoroughly test his capacity, develop and discipline his powers, to the fullest extent. Nothing, short of this, meets the necessities of the case and measures the extent of the pledge, implied in the relation formed by that connection. Nothing, less, does the parent and the public demand, and the Institution that does not, by wise and adequate provision, substantially redeem this pledge, should go into speedy liquidation, on the ground of bankruptcy of good faith. The magnitude of the evil and the character of the wrong are not as clearly perceived, nor as fully appreciated, by either the victims or the public, as the interests at stake demand. It is high time, indeed, that both were more thoroughly ventilated and the head light of public scrutiny and reprobation was thrown down the track of this hoary abuse of popular confidence and parental trust.

The father, in the simplicity of his faith in the fidelity of those to whom he has intrusted the education of his son, toils on in patient endurance and practice of self-denial, and not unfrequently, also, of great personal sacrifice, to raise the means to meet the expense of that culture which he fondly hopes will both make his son all that his capacity will admit of, and become the richest legacy that a father's love could devise. Though he may die in blessed ignorance of the deception practised on him, yet that imposition is none the less real, flagrant and deplorable.

The student, in his youthful inexperience and ignorance, has not the slightest suspicion, at the time, either of the actual character or extent of the imposition, of which his father is the special victim and himself the unhappy medium, nor does the conviction of its reality, consequences and curse become distinct and overwhelming, till, perhaps, some chance retrospect from the long vista of a laborious life reveals its legitimate results. The light thus shed on his path through this rift in the clouds of life's countless cares, labors and perplexities, reveals the real and underlying cause of many of the failures and disappointments in his past career. He now discovers that he is not, either morally or mentally, what he would have been, had Trustees met their responsibilities and Teachers done their duty. Such retrospects awaken sad memories, reveal direful sequences, and provoke countless maledictions, unuttered, or expressed, on the heads of those responsible for such disasters. This is no fancy sketch. Would that it were. Its truth and substantial reality will be recognized by thousands living, and has been the theme of like utterance of many departed ones.

The pupil's claims are as imperious as the teacher's duties, and the former's rights are but the counterparts of the latter's obligations. The high contracting parties, back of the pupils and instructors, are the Trustees and Parent or Guardian. The Faculty, represents the former and the Student the latter. These are the factors in the solution of the problem. It is painfully evident from the past and present status of our colleges, that the mutual obligation and relations of the said parties are not as clearly recognized and fully met as they ought to be. It is with no feelings of complacency with the past, in this direction, but rather of suppressed indignation at the obliquity that underlies, and is, the legitimate cause of such numerous wrecks of parental hopes, that we now proceed to adduce the evidence that the second item of the first allegation is a

grave reality, a burden too grievous to be longer borne by the shoulders on which it now rests.

The student's introduction to his future Alma Mater has characteristics and results of a peculiar type. The impressions created by his first interview with the venerable President and his learned associates are both vivid and permanent. To his inexperienced eye, they seem the very embodiments of unmeasured wisdom and knowledge, and moving in spheres so far removed and above the plane of his orbit that he regards them with mingled feelings of reverence and awe. More or less embarrassment is also experienced at the first class exercise, arising from his misconception of their intellectual greatness and his mental inferiority. The acts of magnifying their literary attainments and minifying his own are, however, easily measured, and the pendulum of sober judgment and settled convictions soon finds the limit of equated motion. The value of this initiatory and impressible period, as a *moulding power*, is too often neither appreciated nor improved.

The student's comparative mental immaturity and limited attainment, at the period of entering college, indicate the character of the training he needs, and the direction and degree of culture best suited, as the basis of future nurture. The stern discipline of thorough and daily drill, in every branch of the entire curriculum, in its regular sequence, is indispensable. This is the only road that will conduct him to the desired goal and give him intellectual vigor, symmetry, and a ready command of his mental powers. Nothing should be permitted to interfere with this programme, interrupt or disturb the continuity and thoroughness of the process. No reasonable amount of either time or labor should be spared, in the line of faithful instruction, to stimulate, encourage and direct his efforts in the work of real discipline and liberal culture. Fidelity on the part of teachers, at this point, will be followed with rich and abundant fruits at all succeeding ones. His docility will be responsive to every wise and honest endeavor to aid; his confidence strengthened by every manifestation of a hearty interest in his welfare; his efforts redoubled at every encounter with difficulties, when assured that all judicious assistance will be forthcoming, in the hour of need; his moral sensibilities quickened into livelier activity, and his heart won by the cordial sympathy and counsel of kindred spirits, manifested through such media. These results can be reached only through appropriate instrumentalities. Instruction must be thorough, assidu

ous, and sympathetic. The teacher must bring himself into a living contact with his pupils, so intimate and vital, that he can so study their character and capacities that he may wisely tax their intellects and give a corresponding direction to their moral development and culture. If these be the only conditions of success, then the reasons for the numerous failures and sad experiences in the annals of college graduates are both patent and suggestive.

The history of a class, whose semicentennial anniversary of graduation occurred in 1878, will furnish some material highly illustrative, in the line of the present discussion. At no one time did it embrace more than fifty members, and although sixty names were on its roll during its four years course, yet only two thirds of that number graduated. During its two years of tutorial instruction, not more than one half, on an average, (perhaps less), recited daily, while through the uncertainty of the lot, or the imperfection of the tutorial memory, others were not called up for two or three days in succession. Some had a year, or a year and a half of advanced preparation, while others, like Virgils' "Rari nantes in gurgite vasto," came in, struggling under the embarrassment of deficient training. The class, at its entrance, was not more motley in preparation than in age, (fourteen and thirty), and indeed the *tout ensemble* of the whole, was not much unlike the crowd gathered in Bethesda's porches, some ready and able to step into the healing fountain, whenever its waters were troubled, while others were more or less dependent on foreign aid. Such was its initial type and such its training, both under tutors and professors. Though in after years, it made a distinguished record and won no slight renown as a professorial class, yet it fell far short, in finish and efficiency, of what it would have attained, had it been taught in sections of ten or a dozen, grouped according to capacity and attainment, each receiving the amount and degree of attention needed, or not *en masse*, as it was during the whole four years. This photograph will be recognised by the alumni of not a few of our older colleges, from an analogous experience, and many will say, that, minus the incidents of age and numbers, "That is a true sketch of our class, college life and experience, and we not only most cordially add our testimony to the fidelity of the picture, but, also, our most emphatic protest against the perpetuity of the wrong."

The gross and unforgotten, if not unforgiven, injustice done that class, more than fifty years ago, is still repeated, with very slight

modifications, in all of our older colleges, as will appear from the facts now to be produced. Centennial year witnessed the following scene in one of our oldest and richly endowed Institutions. The recitation of the junior class, which consisted of one hundred or more members, commenced at ten o'clock A. M. The first section, fifty one, by actual count, attended at that hour, and of these, only *fourteen* were called up to recite, and the entire hour was occupied in the exercise. The next hour summoned the second section to a similar task, as we suppose, for the writer did not tarry to hear the passage from "De Corona," repeated. The class experience of that day, as thus stated, was probably its experience for the term. Be that as it may, it raised the ghost of fifty years ago. Was anything more than justice done that *fourth* of the first section? Was it not, also, their due, to be subject to a like test at every recitation, and would anything, materially short of that amount of daily instruction and drill, be their *just claim*, as well as that, also, of each of the other three fourths of the section, untaxed on that occasion, or even meet the reasonable expectation of parents and guardians? It is said by way of rebutting the argument, and breaking the force of the logic of such interrogation, that the uncalled three fourths of said section were *constructively* taught, by being subject to the same contingency of being called up, as the fourth that recited, and were actually constrained to make the same thorough preparation that they would, had there been no such contingency? The fallacy of such reasoning is sufficiently exposed by the fact, that the character of the recitations of several of those called up, on that occasion, plainly indicated that the doctrine of chances, probably, had had some influence on their preparation. Human nature, in its present type, and in the period of collegiate inexperience, is very much disposed to take a practical view of all contingencies involving escape from intense thought, and protracted toil, especially when the ratio of exemption from hard study is three to one. Such a method of defense is rather an aggravation than an exculpation of the wrong. Leave such logic to the exclusive use of those whose bump of conscientiousness is not yet developed, and group its wisdom with the ostriches'. Student laziness will neither be exorcised, nor migrate, till daily recitation, by every member of a section or class, becomes as inevitable as fate, nor college disturbances cease, till this, their taproot is severed. Vain are all hopes of permanent elimination of their tricks, deceptions and outrages till this spirit of evil is cast out.

The reply of the secretary of the President of one of the older colleges to the enquiry, "What are the maximum and minimum numbers into which your respective classes are divided for recitation, or is each still taught *en masse*?" reads thus, "In the senior year the divisions are sometimes as high as *seventy*, in other years, from twenty to thirty-five or forty." The response of the President of the Institution, next in age, is also, in the same line of illustration, "From twenty-five to thirty-five or forty." The reply made to the same question, by the head of a college whose annual catalogues, for several years, have reported from ten to eleven hundred students, is, "In mathematics and languages, rarely more than *forty*, often less."

Though we are willing to let this case, on the *first* charge of the indictment, go to the jury, without any more testimony, simply remarking that these three witnesses are fair specimens of the forty summoned, yet we wish, before proceeding to the *second*, to bring out more prominently, to view, the practical operations and results of the two methods of instruction, small sections, and, *en masse*. For illustration, we will take the semicentennial, photographed class. Divided into three equal sections, (four would be better,) the number of each, during its college life, would have oscillated between thirteen and sixteen, and that classification, based on scholarship, would have so grouped the members as to give each the opportunity to become, in a good measure, all that his powers and application could make him, in symmetry and culture. The first section were capable of accomplishing much more than the curriculum portion, in each department of study. They could have extended their researches, and under wise and competent guidance, made substantial attainments far in advance of what they actually did reach. The second, under similar auspices, could have successfully mastered, what, under the old regime, they did not satisfactorily do, the prescribed course, and even made, perhaps, some material advance. The third, by the concentration of their time and effort on a somewhat limited portion of the curriculum, would have attained a far more valuable culture than they did, by the unwise and constrained attempting, what, under the *en masse* policy, was beyond their capacity. Under such a classification each section would have prosecuted their studies with more satisfaction and better results, unannoyed, some by the consciousness of being restrained from accomplishing what they were competent to do, others, chafing under the conviction that they were over-

taxed, and others restive from a feeling that they had not had a fair chance of showing, that, under more favorable circumstances, they could have mastered the prescribed course.

This sectional arrangement gives every individual in the class both opportunity and facilities for thorough development and culture, and also, ministers no slight stimulus in that direction, unaccompanied by any drawbacks of invidious and mortifying comparisons. It will prove far more pleasant and satisfactory to the student to be grouped with *peers*, in intellect, than classed with either inferiors or superiors in talent. The *en masse* method duplicates the evils, and the sectional policy extracts its very root.

The detailed process of the individual test of the two systems is both striking and suggestive. One is thorough and in a good degree exhaustive, the other superficial and unsatisfactory. One affords time to accomplish something indicative of honest work and real capacity, the other, the reverse of this, is too brief to demonstrate the true degree of either the student's knowledge or ignorance. The one furnishes each member the daily opportunity to show his proficiency in every study, while the other affords no certainty of a like exhibit, either of his attainments, or even the full extent of his deficiencies, for the obvious reason that the *en masse* policy compels the teacher to hasten on rapidly from one student to another, in order to secure to as many as possible a participation in the recitation. Consequently, under this mode of instruction, a student seldom reads more than two or three sentences, (often less) in either Greek or Latin, and in Mathematics the case is seldom any better. The loss and damage of such a process of training, to the victim of it, is manifest and positive. The results of the first method are in striking and happy contrast with the sequence of its opposite. The former proves as satisfactory to the teacher as to the pupils; the latter is "a thorn in the flesh" to both, doing justice to neither. These facts are too numerous and too patent to admit of a successful challenge, in the face of such a crowd of witnesses and such a multitude of victims.

When the former system supplants the latter, there will be no need of Modern Language supplements and a countless host of scientific substitutes, as complements of the old curriculum, for its prominent elements will furnish ample scope for linguistic talent of the highest grade, and mathematical genius of the grandest type; for each and all the sections, will find ample opportunity of doing their utmost in all the departments of that course of study, which experi-

ence has shown to be wise and sufficient for the best of culture. Let each section of the several classes penetrate these vast territories, inviting exploration, to the fullest extent of their several ability, and they will return richly laden with the fruits of a stern and stalwart discipline, which they cannot fail to recognize and appreciate as real entities.

The *second* alleged dereliction is "the pitiful demand made on Professorial time, and their seemingly complaisant acquiescence in the perpetuity of the wrong."

It is very evident that the witnesses who have just left the stand, have pretty clearly foreshadowed the character of the testimony they will give when recalled to testify on the second charge. This count is no less grave and worthy of consideration and analysis than the previous one. The trustees of a college, who open their doors and invite students to enter them, are responsible for the sufficiency, as well as the quality, of the instruction given. To outsiders, the demand made on professorial labor, in most of the colleges of the country, seems both small, and entirely insufficient to meet the necessities of the case. The work pledged, can not be done, as it ought to be, in the present brief period of professorial attendance in the recitation room. It is simply impossible. It is evident, that, if a professor of Greek, Latin or Mathematics, teaches each of his two classes, *en masse*, the measure of his daily toil is found within the limits of *two* hours, and professors in some other departments are seldom taxed as much, often less. If two or three hours per day is all that can reasonably or safely be required of college teachers, then boards of control should *double* or even *quadruple* their teaching force, or close their doors to further applicants, for the longer tolerance, of the *en masse* imposition, cannot be expected, nor the days of that transgression be much longer "winked at" by their hitherto patient constituencies.

Were college trustees, themselves, subjected to a little cross examination on this point, or even to a sharp interview by a shrewd reporter, it might possibly reveal no little leaven of scepticism in this matter, even among their own body. We have not the slightest hesitancy in expressing the conviction that the question, "Why do we require only the brief period of *two* or *three* hours of daily labor, of our professors," and this, supplemented and reënforced by the kindred interrogatory, "Why may not they spend at least *five* or *six* hours, per day, in instruction, for *five* days in the weeks?" has

often risen in the mind of the venerable Judges, Ministers, Lawyers, Doctors and Bankers on College Boards. No other professional or business men do less. No judge, either State or Federal, ordinarily sits on the bench less than six hours per day, week in and week out, and often, even seven or eight. Is his toil less exhausting, and his mental strain in listening to shrewd and able pleas, charging juries, and drawing on his legal lore for precedents and authorities to sustain his decisions, less severe than the Professor's labor, in traveling over his *annual routine* of instruction? Does the weekly programme of ministerial duties call for less aggregate hours than the Judges? Can the faithful physician, the successful lawyer, energetic banker or business man, get through his daily task, even in six hours? Why this anomalous exception in human experience?

Were such interrogatory doubts and mental misgiving to find free expression in these boards of control, the individual having the simplicity to entertain, the frankness to express, and the independence to defend their claims to consideration, would unexpectedly find himself sustained by the approving utterances of not a few of his official associates. "I have thought so, for a long time." Let it be at once, and distinctly, understood by all concerned, that college constituencies consider themselves no longer bound to respect the logic that has hitherto sustained such abuses. This usage, also, personified, is not a mere solitary member of the family of college vagabonds, who, whether mythical or material, should be promptly arrested and sent to the pillory of public scrutiny and scorn: nay, more, be placed in the focus of popular inspection and reprobation, there to undergo a cremation, so complete and perfect, that not even the bones of the culprit could be found.

Let us analyse this quasi claim to exemption from the ordinary amount of daily labor, common to professional toilers, and examine its elements and character. The great burden of professorial labor in American colleges is mainly teaching by text-books, not instruction by lectures. The legitimate fields of these two classes of instructors are distinctly marked. The former is simply tutorial, the latter is purely professional. This distinction is broad, significant and fundamental. The appropriate mission of the one is development and discipline, of the other, professional culture and the exploration of the realms of individual science. This classification relegates most of college teachers to tutorial rank, and confers professorial dignity only on university instructors. There may be occa-

sionally, a slight interlacing of field and function, for the tutor may, now and then, sandwich his teachings with a quasi lecture, and the dignified professor embellish his didactic utterances of fundamental principle with an occasional flavor of rhetoric.

Let no one, however, who finds himself, by this classification, grouped with tutorial worthies, think himself less honored or useful, for in the English university hives, the *tutors* are the workers, and the professors the comparative drones. The latter deliver lectures on their several specialities to those disposed to enroll themselves as their pupils. The account of their beggarly audiences is highly suggestive of the sinecure character of their mission in Oxford and Cambridge. The entire instruction in the colleges composing these universities is given by the tutorial corps, public and private. It is the latter, though an unofficial yet recognized factor, that turns out, from their teams of drilled and trained minds, the "senior wranglers and other tutors." These college tutors will not suffer in comparison, in talent or attainment, with their American cousins of more pretentious prefixes or suffixes, neither should the latter feel themselves uncomplimented by the comparison. It is, also, in these universities, that we find the tutorial mission, both official and unofficial, carried to its highest perfection both in numbers and hours of daily instruction, reaching, in the line of the small section policy, the maximum point of wisdom, ranging from six to ten pupils, and in time, from six to seven hours daily, as manifested in the superior scholarship and statesmanship of England.

Let us return from this foreign illustrative excursion to home experience and observation, and ask where is the professor of Greek, Latin or Mathematics, or indeed in any other department of the curriculum of study, who, in these days of substitutional policy and option branches, has daily charge of more than two classes in his line of duty? If he teaches each of them, *en masse*, the draft on his time will be but *two* hours, and the maximum extent of preparation can be only for two exercises. Will the *mental* strain of these two hours be so excessive, or the physical demand so exorbitant as to exhaust his energies and require the rest of the day for recuperation? Let the other departments of human toil, both physical and mental, furnish the answer. If he divides each into three sections, even then he can not boast that he surpasses, in time devoted to official duties, men in other professions, or has even done anything more, in his own line, than to bring himself abreast with his brethren, the labo-

rious preceptor and the superintendent of city schools. No more preparation is demanded for the six, than for the present two recitation. Is the monotony of daily repetition so much more abhorrent than *annual*, as to become absolutely intolerable? There is an effective remedy for this evil. Let him throw the order of the first exercise into the second, remembering that his wisdom, tact and resources will have a fresh field for exhibition, and they will, also, be as highly prized by the third section as by the first. The wise and wide awake professor will find these new and consecutive opportunities not without their benefit even to himself, stimulating his habits of observation, and often suggesting methods of solution not indicated in the text book, happier illustrations and more felicitous rendering of difficult passages of classic lore and beauty. The consciousness of doing a better work and converting his motive into more useful form and finished specimens of his skill, will be an ample compensation for all additional time and toil. What more bitter ingredient in the unfaithful teacher's cup of retribution than the conviction that many of his pupils are not what they would have been, had not his indolence, or his ambition to become an author, or a desire to explore other regions of literature or science, or excursions into outside enterprises of profit or renown, intervened, engrossed his time and diverted his energies.

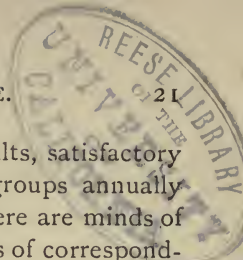
"Well done" has more real worth than all the glories of mere authorship, or the combined distinction of literary or scientific renown.

There is a talismanic stimulus as well as power in tutorial tact, patience and fidelity to conviction of duty. Patience to bear with conscious ignorance and temporary dullness, skill to rightly gauge the mental capacity and direct its development, and a cordial sympathy with honest worth in its aspirations and efforts, whatever may be its intellectual grade, are cardinal virtues as well as potent agencies for good. Though the lack of them may have been occasionally deplored in the past, and the wish also expressed that there were no cause to lament the rarity of them in current experience, yet it must not be forgotten that such zeal and earnestness have had no obstacles so appalling, no disheartenment so oppressive, as the necessity laid upon them of teaching *forty* or *fifty*, or even a larger number, *en masse*.

In imparting instruction under such disadvantages, the faithful and earnest worker sees, at a glance, that efforts, however wise and

indefatigable, must necessarily fail of reaching results, satisfactory either to himself, pupils or patrons. In those groups annually brought under his instruction, he perceives that there are minds of very different type and caliber, capable of attainments of corresponding grade. The *en masse* method of teaching satisfies the wants of neither class. One is chafed, another dissatisfied, a third disheartened, and the instructor little else than shamefully maltreated. No wonder that many a worthy man, under such circumstances, and in utter discouragement and disgust, abandons his tutorial mission, or, if he remains in it, that his subsequent labor becomes little else than mere perfunctory toil. While some of these, yielding to seemingly manifest destiny, trudge on in the old ruts of immemorial usage, apparently contented; others, in hopes of better times and a wiser policy, protest against the evil, and give a practical shape to their protest. We know a professor who would never teach a class of twenty-five, without dividing it, into two sections, and we are happy to know, also, that there are others of kindred faith and works. May their number increase and multiply till Trustees of American colleges open their eyes to the enormity of the evil and take effective measures to redress the wrong: wakened from their "sleepy hollow" repose, by such self prompted sacrifice and loyalty to honest conviction of the *true* and the *right*, if not of the beautiful. With these facts and suggestions we submit the case to the consideration of an appreciative public, with the supplementary remark, that the entire testimony on the amount of daily professorial labor, ranges within the limits of *one* and *three* hours.

We cannot refrain from expressing, in transition, the conviction, that even a brief yet honest study of the practical workings of this subdivisonal method of college instruction would be of great service not only to those in charge of colleges, both Trustees and Faculty, but, also, to all interested in the higher culture of the country. The method of instruction contemplated by this classification is simple, honest and direct; demanding fidelity and patient labor on the part of both teachers and taught. Short comings in either are sure to come to the surface for correction. The happy effect of its introduction into our colleges would soon be seen, and its wisdom and worth be fully appreciated. It would correct some of the evils that greatly need elimination, and supply some sad deficiencies that now mar the symmetry and solidity of collegiate training. Under such an administrative appliance, industry would supplant indolence; manliness be



a substitute for meanness; honesty and a cordial respect for the rights of others, be regarded as virtues worthy of assiduous culture. The pressure of such a requisition would be uniform and constant on all the mental material of the college community, in proportion, at least, to the square of its surface.

This subdivisive policy has ever been a characteristic feature of the West Point system. As an illustrative fact of its practical working and wisdom, the mention of a single item of current experience is sufficient. The class that entered in 1878 numbered one hundred and thirteen, and was divided into *ten* sections of eleven or twelve each, in mathematical studies, and where are mathematics taught more thoroughly or extensively?

The same principle controls and directs the other departments of the academic instruction, developing the happiest results. Men of medium, or even less mathematical grade, may and often do take a high rank in other branches of the course, thus exhibiting capacity and culture of rich promise for some arm of the service. This system works up the raw material annually furnished, as thoroughly as possible, though about one half of it is thrown aside, before the end of the process is reached. A like thorough and eliminating policy in our colleges would produce analogous developments. High Greek and Latin grades of scholarship, might be associated with low mathematics and medium *belles lettres* rank, and there might, also, be as many *vice versa* results, as the combinations of the curricula branches would admit. While there would be but few "double firsts," yet the stimulus and culture of this system would be exceedingly happy in the direction of each one's peculiar capacity, securing valuable attainments in the line of that power. Such a method of training would fully meet and tax the various grades of talent found in the annual accessions to our colleges, and present at the close of their course, a far more worthy array of candidates for graduation than the current policy has hitherto done, or indeed can do.

It is a notorious fact, patent to all who have had anything to do with colleges, and deeply deplored by many conscious of the evil but powerless to correct it, that there is no small amount of undeveloped mental power and undisciplined intellect, annually let loose, under the endorsement of college diplomas, which if subjected to the proposed process, would present, at the terminus of the four years course, a very different result and a much more cheering prospect of a successful and useful life. Were college boards to

assemble their alumni and ask them this question. "How many of you are painfully conscious that you are not the men you would have been, had you been taught in sections of ten or a dozen each, and so grouped that the members of each could have prosecuted the several branches of the curriculum to the fullest extent and to the utmost limit of their individual capacity?" The response to such a challenge would both surprise and astonish them, revealing the enormity of the wrong, the gravity of the complaint and the necessity of prompt and radical redress. When such a jury renders their verdict, it will become these courts to wipe the glasses of their wisdom. On whom rests the responsibility of perpetuating a policy that entails regrets, irreparable losses, and not a few maledictions, shall be the closing interrogation on this topic.

MODERN LANGUAGES.

We have reached a point at which it may not be inappropriate to throw out some suggestive enquiries relative to other matters german to the general purpose of this discussion. Change is not always equivalent to improvement; nor advance, irrespective of the direction, synonymous with progress. A rail road train may run on to a side track, and while it is laying there, another may rush by to its destination with lightning speed, to the no slight chagrin of the be-switched passengers. We have serious apprehensions that those who have so zealously advocated the introduction of the study of the modern languages into our college curricula, either as a regular, or an optional substitute for the classic tongues, are destined, at no distant day, to meet with a sore disappointment. Years of careful observation, and not unfrequent inquiry, have awakened the suspicion that the wisdom either of their partial, or complete substitution for the ancient classics, does not rest on a basis so firm and unquestionable as to forbid all doubt, or reinvestigation. No one of linguistic experience will pretend that these languages, even with all the advantage of being living tongues, and each embracing a valuable literature, can compare with the venerable repositories of ancient lore, either in disciplinary power or literary culture. If this be admitted, then the inevitable sequence is, that the substitution of the modern for the ancient language, to any extent, from totality to the lowest fraction, is an absolute and positive loss, just in proportion to the degree of their comparative inferiority or disciplinary agencies. Do not facts, experience and observations confirm the

views suggested? To what other conclusion does an honest and thorough investigation bring us? What else than the merest shadow of a doubt, bordering on the conviction of absolute certainty, if even that, remains, on a rigid analysis of any genuine specimen that can be produced? It is an axiomatic truth that the whole of a good thing is better than any fractional part, whatever elementary good that may be.

Have not the doctors of college curriculum unconsciously become the dupes of their own credulity, in the experiment of linguistic substitution, whether partial or total? Happily for the cause of sound learning, we have legitimate specimens of both, for comparative analysis. Some forty-five years ago, one of our best colleges, was, shiplike, swept from its classic moorings by that huge tidal wave of anticlassics that then rolled on the Institutions of the land, and carried out to sea, by its deceitful undertow. Happily for its rescue, the next wave brought it back to *terra firma* anchorage wiser for its erratic experiences. In other words, at the dictation of the then popular clamor, its guardians changes its curriculum by the entire substitution of the modern for the ancient languages, only to acknowledge their unwisdom by taking but one class through the new process, and then gracefully backing off of that wooden tramway on to the T. rail of the old classic road. So much in the line of demonstration of the *wisdom* of that diagnosis and the *sanitary* effect of the accompanying prescription. Though an alopathic dose killed the patient, (for the memory of that case of manifest malpractice has not entirely faded from the public mind), yet his remains had hardly been laid to rest, before literary homeopathy claimed attention and experiment. Let the subjects of this superior practice be thoroughly examined, and the reality and soundness of its cures be subjected to the crucial test of life experiment.

Will it not be found, dropping the figure, that *nineteen twentieths* of recent graduates, five years after leaving college, are more ignorant of modern than ancient tongues? Will not even a dissolving view of the latter be far more distinct and vivid than even the mid-day splendor of the former ever was? While, perhaps, *one* in twenty, in after life may prosecute the study of one or both of these languages, and thus his initial acquisition may have some practical value, *nineteen* will give them no postgraduate attention. Shall the interests and better culture of the other nineteen be sacrificed for his solitary benefit? Such embellishment, (if forsooth, they merit

that appellation) are too costly to justify the investment of such an amount of funds, and too insignificant to deserve so much time and attention, in a curriculum whose primary mission is discipline, sturdy and symmetrical. The legitimate inference is obvious, demonstrating both the comparative disciplinary power and instructive elements of the two. Now if an *entire* substitution of living for dead languages proved a sad blunder, would not even a partial use of these rise to the gravity of a mistake? What is the candid, actual fact in the case? Is not this patent and undeniable, that the smattering knowledge of German and French obtained by the student, in two or three terms of the last two years of his college course, does not rise to the dignity of a culture, nor reach the reality of a practical attainment, and therefore, their study leaving no substantial evidence of any marked disciplinary power but rather the reverse, is soon numbered among the things that were and are not? The reasons for this disappointment may be substantially found in two causes, *one*, that as their study is supposed to be easier than that of the ones for which they are substitute, it is therefore, treated accordingly, and the *other*, the unwillingness of students, at that period of their course, to submit to the drudgery of that primary drill in linguistic forms and structure, indispensable to a thorough mastery of a language and its literature. This conclusion accords with human experience and observation in other things.

Does not their seeming failure, which we have no doubt future experience will demonstrate to be real, suggest the wisdom of a new departure in the direction of the old paths of classic culture? The happy sequence of such a return to a more generous curriculum of classic studies would soon be seen, in the symmetry, breadth and vigor of American scholarship, and a Cis-Atlantic attainment, to a greater or less degree, of the literary force and finish of a Macaulay, a Gladstone, a Faycett, and a host of English scholars and statesmen, who reached their degree of college eminence and culture without the garniture of modern language in their course.

Let the stalwart culture of the classics be extended, in due proportion, over portions of the entire four years, and then the results may fearlessly challenge comparison with the product of any and all the educational humbugs of the age. The directors of the higher educational institutions of the country might learn a valuable lesson from the fable of the Lioness and the Fox, and, like the mistress of the forest, be satisfied with the *character* rather than the number of

their literary progeny. There is too much in the competitive character of the times that resembles the immigrant's ambitious address to his only hen, who, having largely supplemented the contents of her nest, through the kind contributions of neighbors, inaugurated the labors of his incubating fowl, with this laconic utterance, "Now spread yourself." There are too many points of analogy between his short-sighted wisdom and the policy of many scheming educators, to be pleasant themes of contemplation, except as admonitory lessons. Let the *genuine college* be true to its mission, and content with its proper sphere; then she will have reason to be proud of her offspring. Let not those, in charge of its interests and work, be led astray by any foolish ambition like that of the immigrant's, who, ignoring the incubating capacity and habits of his solitary fowl, found himself at the expiration of a given period, the possessor, not of a fine brood of chickens, but a crowded nest of addled eggs.

We close the discussion of this topic with a feeling, kindred to a settled conviction, that while classical instruction has greatly improved in character, within the last thirty years, yet its field of operations has been seriously curtailed, some of its richest fruits left ungathered, and its best opportunities appropriated by interlopers of doubtful antecedents and equivocal claims, and also, that the cause of sound and reliable culture would suffer no loss by the relegation of the modern languages and also, of a long portion of what might be properly termed scientific specialities, to the department of *professional* studies. They are obviously more nearly allied to them in character and mission, than to branches more strictly disciplinary in their function. Why should they be grouped among the developing agencies of recognized character?

If these studies, both modern linguistic and scientific, be truly and properly specialities, or semiprofessional,—and that they should be so classed, is but a fair and legitimate inference from the fact that probably not one student in fifty ever gives them any past collegiate attention, why then should they not be kept out of pure disciplinary curricula? Why should students, in their pupillary course, be required to pass over scientific ologies in all their arid detail and tedious nomenclature, at the expense of what they need far more, and also of much that would be of far more practical value to them? A modern linguist is not made in one-fifth, or even one-third of a Junior's life, nor is a Botanist, Geologist, Metallurgist or Chemist, created, and all pronounced "very good," within the period of a

senior's activities. What else, in fact, at their very best, are these college scientists but mere sciolists, in these several departments, more perhaps, by stress of circumstance, or others' unwisdom, than by their own lack of efforts? What but the merest smattering knowledge of either these languages or sciences can be gained in the period usually allotted to their study, in college curricula? The suggested relegation of them to scientific schools, or their appropriate department in university culture, is no crusade against them, but an expression of our high appreciation of them in their proper sphere, and our unwillingness to stand by and see them murdered in cold blood, without a protest. It is desirable for the success of real culture and sound scientific attainment, that the *hybrid Institutions*, a sorry cross between a *genuine* college and *real* university, should be well understood and a wide berth given them by an appreciative public.

The relegation, suggested, will furnish both time and opportunity for a more careful and extended study of our mother tongue than it now receives in most of our colleges. Are not the claims of that language worthy of consideration, of whose capacity, past achievement and future destiny, Jacob Grimm has spoken so eulogistically? "The English tongue is fully entitled to be called a *world-language*, and seems chosen like the Anglo Saxon race, to rule, hereafter, more widely, in all the ends of the earth. For in richness, rational power and compactness, no living language can be compared with it." A language *sixty-eight* per cent of whose vocabulary is Græco-Latina, *thirty* per cent Anglo Saxon, and *two* per cent Celtic, surely deserves a much larger portion of time and attention than has hitherto been given to its elements, growth, literature and history. The large per centage of its elements being of classic origin, may suggest even to uncultivated minds, that, possibly, there may be more wisdom and worth in an extended and thorough study of these *dead languages*, so berated by the zealous advocates of scientific studies, than they themselves were aware, or ever dreamed. Even the maligners of liberal culture seem unconscious of the fact that they are indebted to the poor despised Greek language for the very word, *practical*, on which have rung so many changes, and over which they have wasted so much eloquence. What would even the scientific solons, themselves, also do for names for their fossil collections, did not the Greek tongue come to their rescue? Their *θησια* would be running about loose, without any *μεγα* or *μικρα* prefixes, in a deplorable,

if not a worse condition than Adam found them, at the commencement of his designating labors. Without this Grecian aid, the distinguished laborers in the various departments of Natural Sciences would themselves be destitute of both name and nomenclature, even the geologist would be, in designations, like the man without a country, and his eocene, miocene and pliocene classification would be nothing else than sheer blanks, like chaos waiting the fiat, "Let there be light." The whole family of ologies, more numerous than Jacob's household, from the oldest to youngest, from *theology* to *entomology*, would be in as forlorn a situation as the waifs of the street picked up by the police, or gathered into eleemosynary retreats, by the hand of benevolence. It cannot be kept too distinctly in mind, that collegiate training, discipline and development, are far more important and necessary than the mere acquisition of miscellaneous knowledge, and that the latter should ever be subordinate to the former.

COLLEGE OPTIONALS.

In this connection we may properly notice another popular experiment, that will soon need ventilation. The fundamental objection to the current hobby of the day, the *optional study* feature of college curricula, is, that it is a pure assumption, not a demonstration, that the student has the requisite wisdom to make a judicious choice; and it is also a like assumption, not a proof, that in fact, any such *election* is either desirable or wise. Have not wise men embodied in college curricula the combined experience of the past? Is it not almost puerile to practically assert that youthful inexperience is equal, if not superior to the matured wisdom of ages? The whole optional scheme seems to us to be a forced concession to "Young America" wisdom, and not a hearty conviction on the part of the powers that be; somewhat analogous to the anti-classical epidemic of previous experience, and in fact, little short of a barefaced absurdity, for two reasons, *one* that the student is called upon in a majority of cases, to make this important selection, at an age, when he has neither the requisite maturity, nor wisdom, to make a judicious choice; and the *other* is, that the election, when so prematurely made, is to a greater or less extent, based on the real or supposed superior ease with which the substituted study can be mastered. Both of these considerations are painfully indicative of the true character of this modern device. The soundness of the above named reasons seems to be strongly corrob-

rated by the caveat found in catalogue announcements, "No change in optional studies will be permitted in term time," a wise provision against contingences, and highly suggestive not only of student fickleness and incapacity to make so grave an election, but also of adult folly in devolving such responsibility on immature years.

The intellectual magnates of the past and passing generation were not nourished on the namby-pamby diet of modern languages, and the elective ologies that now grace the curricula of the spread-eagle type of colleges, which, like the frog in the fable that inflated itself till substance could no longer resist the expansive power of compressed air, may be in peril of a similar fate. Such men as Webster, Calhoun, Choate and a host of eminent statesmen and lawyers; Alexander, Crosby and Headly in linguistic research and attainment; Mussey, Wyman and Mott in the medical profession, and a multitude of ministerial worthies that might be named, did not reach their distinguished eminence, in the palace cars of modern languages and scientific option, now so multitudinous as to outnumber even the switches of great railroad centers. It is said in a recent work, that, at Harvard, *five* twelfths of the studies are required, and *seven* twelfths are optional, and "she offers one hundred and ten elective studies, providing for two hundred and seventy recitations per week." This programme, whether wise, or otherwise, partially solves the enigma involved in a student's reply to the enquiry, "Of what class are you a member?" "I do not know till I graduate." It is to be hoped that John Hopkins' institution will not come down into the hybrid arena, but maintain her self-respect and fulfil the high and dignified mission of a real University, unquestioned, and worthy of the name.

Let the Goliath advocates of the optional system, now so boastfully defying the hosts of classic learning, remember the old caution, "Let not him that putteth on the armor boast as he that putteth it off." It will be wiser and more appropriate to prefer their claim to educational superiority when their literary progeny have reached full stature and mature age, and proved their giant pedigree by the actual possession of the genuine number of fingers and toes of superior discipline and richer culture. Till then, let them postpone their scoffs and supercilious disdain of the modest David of less pretentious airs and more solid work.

It is greatly to be deplored that the restive impatience of inexperienced youth, in the direction of those studies that best develop

and train the mind to stalwart vigor and reliable action in subsequent life, has received such consideration at the hands of staunch advocates of classic learning, college Boards and their respective Faculties. The character or extent of that deference crops out in the substitutes and electives that have been injected into those college courses, whose previous disciplinary power and culture, time honored experience has abundantly illustrated and proved. The compromise seems to us to have more elements of weakness than wisdom, and that its real basis is not conviction, but fickle expediency, which is as deceptive and unwise in mental as in moral experiments.

A recent examination of college curricula reveals the comforting fact, that the ravages of the optional fever have not been so extensive in the rural, as in the metropolitan Institutions. The former have not ventured out so far on the sea of this experiment, as the latter. This may, perhaps be owing more to their poverty than superior wisdom. Which ever it may be, let them thank God for the wisdom, or even the poverty that has kept them within the shore line of former experience, and also, trust Him, for future guidance, in the way of loyalty to conviction of what is true, useful and wise.

The currents of popular caprice and fancied wisdom are far more fickle and fallacious than even the currents of the ocean. What skilful navigator hesitates for a moment, to cut or cross these, at any or all angles, that the interests of his employers demand? As in steam navigation, head winds, cross tides and opposing currents are practically ignored or disregarded, so in literary, let the will power of tried wisdom control, take the noonday observations, and work out the daily latitude and longitude of the educational voyage. There is no place for amateur navigators on board this craft, for the interests of the owners, underwriters and passengers, forbid the presence or control of any such pilots. In taking leave of this topic we will throw out this interrogative suggestion. Is not the optional study policy an unconscious admission of the existence of serious evils, and does it not, also indicate to some extent, their character and location? The old *en masse* method of instruction, as set forth in another part of this paper, furnished just ground for complaint and dissatisfaction. Unfortunately the remedial policy took the optional, rather than the sectional classification, type. The latter is manifestly in the line of a higher grade of both classical and mathematical culture, and wisely conducive to its accomplishment. We have not the slightest apprehension that the final results of the optional experiment,

(for it can claim no nearer kindred to wisdom), will be any thing other than in harmony with the views thus frankly expressed.

THE IRREPRESSIBLE CONFLICT.

The issue, however, may be considered as fairly and squarely taken. Modern wisdom has thrown down the gauntlet to classic culture and defied her advocates to take it up. The scientific crusaders with their confederates, of divers stripes, have opened the campaign, by the construction of a railroad into the very heart of the disputed territory, and propose to carry passengers to the promised land, at reduced rates and a higher speed. By the establishment of a rival road, a right royal highway to knowledge, the new corporation confidently expect to run the old company into bankruptcy and a tame surrender of their chartered rights. They invite, by various devices, the public to take passage in their light and splendid coaches, on the narrow gage, short line, running into the grand central depot of "*Practical Education*," recently erected, at great expense of brains and funds, on north side of the "Hill of Science," at the *foot* of its rugged sides and in full view of the dense clouds that envelop its towering cliffs. The Company, by the greatly reduced cost of construction and equipment of their road, are able to make large reduction both in the ordinary fares and the sleeping and dining-room car charges. Their engineers are men of large experience and scientific attainments, the conductors are affable, polite and ready to answer all questions, and the passengers are furnished with patent checks for baggage and can stop off at any station. The only reply to these posters, stuck up at every cross road, that the old company has seen fit to make, is, that *their* trains run on steel rails of the heaviest weight and their depot is located on a southern *spur* of the Hill of Science, in full view of its sunlit summit. No sleepers or dining room cars run on this road. If the first train on the flat bar met with a Gasconade catastrophe, would it be wise to take the new route, even if the tickets have insurance coupons attached?

In other words, the friends of classic learning, sturdy discipline and sterling moral culture will have nothing to fear from this marauding fancy, when the suggested revision is made and the supplemental modifications are thoroughly incorporated into the system of supervision, training and control. The patronage, which College Boards seek and desire to secure by the prompt adoption of such improve-

ments as experience and practical wisdom suggest and approve, will be cheerfully and liberally accorded to them, and ample material will be furnished to faithful and wide-awake Faculties, on which to expend their utmost skill.

One effort of this irrepressible conflict will, undoubtedly, be an extensive, if not complete riddance of not a little of the countless impediments, which in the guise of conceit, *unconscious* ignorance, aimless purpose, and inveterate laziness, have hitherto so severely taxed the patience, ingenuity and firmness of teachers to eliminate. Under a firm and rigid adherence to conviction of what is wise and true, on the part of Boards of control and instruction, much of the crude and floating mass of wild educational speculation will soon "go to its own place."

Though the classics may be temporarily pushed to the wall, or crowded into a corner, and even branded as outlaws, as they were, more than forty years ago, yet they can bide their time, for the present scientific billow seems but a type of the huge anticlastic wave which, though it then swelled and roared, and even threatened to sweep, to a bottomless gulph, all vestiges of classic lore, soon passed by, and found its level in the great ocean of exploded experiment. Let no one be either impatient or desponding, for the day of reaction will surely come, which will sweep the track, of all incumbent rubbish, and reinstate them more firmly than ever, as the grand unrivalled conservators of mental discipline and symmetrical culture. What could more effectually forestall the fulfilment of Lamartine's sad prediction, "Before this century closes, journalism will be the press, the whole of human thought. Thought will not have had time to ripen and assume a book-form costume. The book will arrive too late; the only book, possible, soon, will be a newspaper," than a stalwart and thorough classic drill and culture?"

The basis of this confidence of success, notwithstanding the popular hue and cry, a "*practical* education" and even a temporary humbug triumph, is the conviction, that, however great the abundance of scientific wisdom and the thousands of its admirers and professors, yet there are, and ever will be found, in every intelligent community, people enough, who appreciate mental discipline as a real entity, know that its acquisition is the product of nothing short of a wise thorough and practical training, and can also, distinguish the difference between the semblance and substance, to assure earnest and faithful workers an ample supply of rich and reliable material.

Though the latter, less blatant and boisterous, may, for a while, be like Gideon's three hundred lappers, and the former the appropriate representative of his ten thousand loungers, yet there is no uncertainty who will be the victors. Honest work is a currency that will ever be *at par*, and in no department of human enterprise is the figure more emphatically illustrated than in the realm of higher culture.

Nay, more, so profound is the conviction of the reality and intrinsic worth of thorough and symmetrical training, that were an Institution to adopt the suggested "New departures of supervision control and instruction," both biblical and classical, test them in good faith, with parental firmness and perfect independence of the whims and caprices of a fickle and croaking public, and faithfully and nobly work in the direction of its eclectic model, patronage would soon exceed its capacity of accommodations, and thus, others be stimulated to imitate its example. Such independence and fidelity to conviction would attract attention and draw material of the best quality, as well as in rich abundance, from all parts of the country. Maine and California would have their representatives within its walls.

LENGTH OF THE COLLEGE YEAR.

There is another topic, which may not be unworthy of the attention of college trustees, and which ere long may justly claim their consideration and action. The American views and usages in reference to the length of the college year, are much more in accordance with the dictates of common sense than those prevalent in England. The length of the annual college sessions at Oxford is only *twenty-six* weeks, and at Cambridge *twenty-three*, and the entire period of required attendance, for graduation, is but *eighty-four* weeks. One university syncopates senior year to *fifteen*, and the other to *six* weeks. There is also this curious and anomalous fact, in connection with the abridged period of the fourth year's study, that there is no recognition of its serious curtailment in the annual charge for tuition and room. This reminds us of the somewhat analogous custom in American colleges, of charging a student who enters an advance class, *back* tuition, unless he came from another college. Perhaps, also, the foolish custom of a senior vacation of five or six weeks before commencement, once prevalent in the older colleges, had a Transatlantic origin, and was designed to be only a *modest* and *reduced* copy

of the grand original six months senior vacation of the English universities.

Possibly Harvard or Yale antiquarians might trace its origin to the early college custom of seniors delivering their graduating speeches at the opening, rather than the close of the college year, hence the familiar term, "Commencement," which, then, was an appellation both appropriate and suggestive of a completed and rounded period of four years collegiate study, and also, of the practical fact, that, while the remaining classes enter on a new stage of their educational career, the graduating class now commence life's experience of being no longer "under tutors and governors." That custom gave them a long vacation in which to make their preparation. But when experience suggested the wisdom of transferring graduating exercises from the beginning to the close of the college year, the name of that anniversary seems to have shared in the transposition of time of its occurrence, without attracting attention to the incongruity of its application to the new departure. So much, by way of exposition of the archæology of the name of the great literary anniversary of the country.

If the modern senior vacation was appropriated to the aforesaid preparation, its propriety might not be so justly questioned, but when it is known that all such labor must be completed, in advance of that holiday period, the absurdity of a plea for either the introduction, or the continuance of the custom, becomes too manifest, and its insincerity too gross for toleration. If the substance has departed, why foolishly cling to the shadow? This exotic has had a slow growth west of the Alleghanies, and it seems the consummation of unwisdom to attempt to galvanise into life what is fast becoming a fossil on most of the Atlantic slopes. This is another college tramp that needs legislative extirpation, and richly merits the prompt attention of College Boards of Control.

The annual period of study in our colleges has, hitherto, been, for divers reasons, a somewhat variable quantity, yet gradually approaching a substantial uniformity. The American maximum is *forty-two* weeks, and the minimum not less than *thirty-six*, in striking contrast with the brevity of the collegiate year in the English Universities. It is obviously wise for Boards to secure to the student as long a period of tuition in each year of his college training as may be consistent with a due regard to health. Anything short of this is his loss, and the Institution failing to meet the legitimate obligation of its

mission. There seems no good reason why the annual aggregate of college vacation should be more than ten, or twelve weeks, at the longest. The mother college of the Mississippi valley entered on her career with a vacation programme of *ten* weeks, and we are not aware that, in her more than fifty years mission, she ever made anything, in the period of it, but merely in the distribution. She has sent out many stalwart sons *uncrippled* by dispepsia or other diseases claiming kindred to a too close and protracted confinement to hard study. Is not her example worthy of consideration and imitation? The tendency to reduce the length of the college year comes out in replies to a question on this point. The true source and animus of this reduction we will not attempt to indicate, but merely suggest the wisdom of the expansion of the study, rather than vacation period, mauger the maledictions that the advice may provoke from some *disinterested* sources.

THE BIBLE A COLLEGE TEXT-BOOK.

Does the Bible occupy its true and proper position in the college curricula of our country? is an inquiry of fundamental and practical importance. It is, in fact, a live issue, destined ere long to reach the front and demand recognition and action. Touching, as it does, on points of vital interest, civil, social and religious, it justly claims a prompt, earnest and candid consideration from *three* classes, society at large, the custodians of our higher institutions and those enjoying their culture. The community sorely needs all the moral invigoration that a thorough knowledge of the Scriptures, on the part of those standing on the high places of influence and power, can impart to the body politic. College trustees are justly responsible to the public, patrons and pupils, for ample provision for biblical training of the youth in charge, the full benefit of which the future men of culture and control in this land must have, or we are a doomed nation.

In these times of effort and struggle to eliminate some of the alarming evils of the age and retrace the steps that have led us astray into political, social and moral obliquities of startling character, nothing could be more appropriate or pertinent to the end sought, than an honest and thorough discussion of the question standing at the head of our opening paragraph.

Efforts, whether trivial, or serious and far reaching, have their ap-

propriate and legitimate causes; and experience has long since taught those seeking to avert dangers, eradicate evils and inaugurate real and substantial reform in a given line of human progress, to rest their hope of ultimate and permanent success in nothing short of a thorough and exhaustive investigation of the case in hand, and a corresponding application of the appropriate remedies. In such inquiries as the subject now proposed for consideration, there is no authority so pertinent and conclusive, no correction so radical and reliable, no counsel so wise and satisfactory, as the Bible principles and inculcations. They are applicable to all human wants under the ever varying circumstances of earthly experience, and to none are they more important and instructive than to youth developing into manhood, under the molding powers of a thorough intellectual culture. They are absolutely essential to a complete and symmetrical moral training, in the formative period of youthful character and habits. They cannot be dispensed with, neglected, nor despised, without peril and ultimate ruin to the individual, and serious loss and damage to the commonwealth of which he is a member.

Let us note a few illustrations of their pertinence, truth and power. In the Old Testament, the Divine Law stands forth in all its uniqueness, simplicity, perfection and majesty, and in the New, its divinely authorized epitome, is equally conspicuous, the only infallible guide of individual conduct and the true basis of all sound jurisprudence and wise legislation. Then follow those axiomatic utterances, so expressive of human experience, both punitive and praiseworthy, admonitive and commendatory. "Be sure, your sin will find you out," (whether personal or national) is as true and salutary now, as it was when it first fell from the lips of the Jewish Lawgiver. "Pride goeth before destruction and a haughty spirit before a fall," gives us, in no slight degree, a clue to the real cause of most of the financial distress and ruin that have overwhelmed both nations and individuals. "They that *will* be rich, fall into temptation and a snare," not only illustrates the deceitfulness of riches, but also throws the light of midday revelation on the history of many a hopeless bankrupt, both financial and moral. "The hand of the diligent maketh rich" contains the germ of all real and permanent thrift, and is the genuine backbone and basis of true economy, both personal and political. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come," is an inspired utterance, revealing to the votaries of Mammon the true riches, whose

attainment is the crowning mission of life. Such passages are highly suggestive of the ethical value of the Sacred Scriptures, and the supreme wisdom of giving their principles and precepts far more time and consideration than they now receive in any college in the land.

Under no form of civil government do the animus and acts of rulers reflect so directly and truly, the wisdom, or the lack of it, on the part of the ruled, as in a representative democracy. Civil office is a mirror, of magic power and accuracy, in which representative and constituency are compelled to look each other and themselves squarely in the face, and contemplate their respective images, however unlovely, or otherwise, they may be. The incumbents of official position are the unchallengable types of those who put them there, nor can their legitimate paternity be justly questioned. The majority's moral images and superscription are stamped upon their representative, as distinct and ineffaceable as the impress on the coin of the country. In our Legislative and Congressional Halls may be found political and moral types of every grade, shading off from the high-toned, incorruptable and patriotic statesman, down to the reckless, trustless and demagogical representation of city slums, and rural civilization of corresponding shade.

Under these inevitable sequences, it is obvious that the commonwealth is no mere idle and uninterested spectator of the proposed discussion, but has far too much at stake, in the direction of a right solution of the question raised, not to be numbered among the parties whose welfare demands a thorough investigation and an honest verdict. The community may justly claim precedence of consideration, embracing as it does, in its ample folds, all shades and types of political thought and policy, all degrees of mental culture, moral development and religious progress. Its energetic and patriotic purpose and wise activities, however divergent, seemingly, and antagonistic, are all professedly aimed at the public welfare. From such distant and diverse standpoints does even the best of human thought slowly converge to the common centre, the general good, and the discovery of truth. There is, therefore, a stern and obvious necessity that these rays, more or less distorted by prejudice, or bedimmed by ignorance or moral obliquity, should pass through some recognized and accepted medium, to correct their incidental aberration. What medium could there be more appropriate, pure and perfect, than the law of the Lord, so beautifully set forth in the nineteenth Psalm?

There is another characteristic feature of human masses, for whatever object combined, that bears on the point at issue, the necessity of leaders to shape and give a right direction to their purpose and power. Every host, whether political or military, must have leaders, competent and trustworthy, would they secure the triumph of sound principles and a wise administration of civil government, or achieve a military victory. These masses, also, for lack of culture and trained habits of reflection, depend, in no slight degree, on their fellows of more gifted intellects and liberal education, to formulate their views, form their creeds and political platforms, direct and control their financial and eleemosynary enterprises.

Popular opinion, unaided by such training and wisdom, vibrates, back and forth, over every degree of the arc of its fluctuations, from profound conservatism to reckless radicalism, on all subjects within the purview of the people's consideration and action. This natural instability of uneducated sentiment, has long since taught the untrained masses to distrust, in no slight degree, their own judgment, and lead them to supplement their lack of wisdom and knowledge, by a proper deference to the opinion of more gifted powers and liberal culture. Mere mental discipline and development, however finished and profound, fail to meet and satisfy the demands of man's associated necessities. Without the *moral* complement, literary training, let it be ever so wise and complete, is, at its best estate, but an unsolved problem of doubtful issue. Even the untutored masses of sound moral instructors are not unconscious of the radical defect, and are slow to accord their unquestioned confidence and cordial trust to any of doubtful moral antecedents. This homage, though almost unconscious, yet not the less real, paid to moral worth, indicates the popular estimate of its intrinsic value and absolute necessity for national permanence and prosperity. Whatever modification or enlargement of the curriculum of study in our higher institutions, that will more effectually meet, and satisfy, the demands of a thorough and extended culture of the hearts of our youth, developing their moral sensibilities and bringing them into a more intimate acquaintance and cordial sympathy with Bible characters and inculcations, will not fail to receive the hearty approval of the American people.

There is, also, in the mass of our people, an innate consciousness and conviction, more or less profound, that a familiarity with, and a love of, the precepts and principles of God's word, will ever prove the most effectual shield to our youth against all the fiery darts of the

adversary and the corruptive suggestions of their own evil natures; and therefore, they are deeply interested in a prompt and hearty adoption of the New Departure policy, suggested by our initial enquiry, and will not be slow, nor equivocal, in the expression of their sentiments in the premises. Their verdict would be, give young America the full benefit resulting from a careful study of the historical and biographical sketches of the Bible. Nothing could more appropriately and profitably occupy a due share of their four years college course than a profound study of the prominent Bible characters. Frequent visits to and thorough study in such a picture gallery could not fail to produce happy and permanent results. Let them study the outlines and lineaments of those worthies, whose life experience, from early youth to extreme old age, has been portrayed in those sacred pages, till they are changed into the same image. Let them ponder those features till they are inwrought, in all their beauty and loveliness, into their own characters, both mental and moral, and the result will prove, at least, a partial assimilation, even by absorption.

As the educated mind of a country is a recognized power, for good or evil, in whatever sphere it is found, whether, Cincinnatus like, at the plough, or guiding legislation, or moving in professional or business life, and, its moulding influence and unconscious tuition are felt and appreciated to a much higher degree than the popular impression or a superficial glance would indicate, so therefore, it is a matter of prime importance, that it should receive, contemporaneously with its mental development, a moral culture of higher worth than Horace ever contemplated in his "Teres atque rotundus" utterance, even in an ethical application.

Were an American Christian to go into the Mohammedan University at Cairo, with its ten thousand students, nothing there witnessed would impress him so deeply, as the fact, that so much time is occupied and so much attention given to the study of the Koran; and a like impression would be created, were he to make a similar visit to a corresponding Institution in the sacred city of Benares, and witness the exercises of that Brahminical college and listen to the lectures of its learned Pundits on the Shast^r literature and religion, If, then, returning to his native shores, he should make a corresponding exploration of some of *our* colleges, proud of their number of students and the spread of their curricula, and ask the venerable president thereof, Why has not the *Bible* a place, if not a prominent one, at least a position, in your course of study; what reply would he re-

ceive? Would it be anything but a humiliating one, awakening a train of thought, not the most pleasant, or complimentary to our consistency or profession as a Christian people?

Were a learned Brahmin, or a Moslem moblah, to visit one of our first class Universities, listen to the recitations, interview the professors, spend a Sabbath at the institution, witness the devotional exercises, call on the president for the last instalment of the knowledge of which he was in pursuit, and ask for a catalogue, and, running his eye over the course of study but not finding the Bible among the textbooks, should turn to the venerable Head and scornfully enquire, "Where is *your* Shaster, or Koran?" what Christian man would wish to be present, at that interview, and witness the undisguised contempt with which he would turn his back on such an Institution, and his footsteps toward his native land, confirmed in his delusion, or idolatry, by the inconsistency of such a specimen of our Christian Universities? No special pleading or apologetic explanation could efface the impression produced by his explorations and final interview. Are we prepared to receive such distinguished visitors and court their scrutiny and comments?

The reason why more than three-fifths of the Bible are in the form of history and biography, is evidently found in one of its own utterances, "As in water, face answers to face, so the heart of man to man." In other words, it is a record of human experience, alike adapted to the comprehension of trained and untrained intellect, and therefore, becomes, as it were, a great picture gallery, on whose walls are hung specimens of divine photography, challenging the study of the race. Where can such pictures, historical or biographical, bearing traces of a master hand, be found, so true and graphic? Of the abstract type, what, in the historic line, can equal this sketch? "Righteousness exalteth a nation, but sin is a reproach to any people," and in the biographical, the specimen is no less unique and significant, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Of its numerous concrete examples, we can indicate only a few, and that, too, merely by some one of their most salient features.

Where do we find a more emphatic expression of God's detestation and abhorrence of treason, traitors and sympathizers, than in Numbers 16: 1-50? Whom did an archangel accost with this remarkable salutation, "O man, greatly beloved?" Who are the three

worthies, whom God grouped together, and of whom he said, "Though these three men were in the land," (visited for its wickedness) "they only shall be delivered, themselves?" Who was that ancient saint, that from the very depths of affliction, uttered these remarkable words of triumphant faith and confidence in God. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord?" What distinguished statesman of Israel, at the end of a long life, challenged any one of his countrymen to say, that he had ever wronged him, in person or property? To whom, and under what circumstances, was this terrible announcement made. "Inasmuch as thou hast let him go, whom I appointed unto death, thy life shall go, for his life, and thy people for his people?" Where did sublime faith find expression, in this emphatic declaration, "Thy people shall be my people, and thy God my God?" In whose life experience do we find these two characteristic utterances, "As for me and my house, we will serve the Lord?" "Should such a man as I, fear?" Where can we find such an exhibition of the ruling element of character, both of the speaker and the person, to whom these words were addressed? "Who knoweth whether thou art come to the kingdom for such a time as this?" Who were the two youths, *one* repelling temptation by the suggestive reply, "How can I do this great wickedness and sin against God?" while the *other*, in getting his education, preferred the simplest diet, to the richest viands, and having graduated with the highest honors of his class, subsequently rose, like his noble peer of an earlier period, to high rank and reached a ripe old age? Who was he who so wisely responded to the Divine challenge "Ask what I shall give thee?"

Where can such groups of noble characters, as these, and others of kindred type, scattered with such rich profusion through the sacred record, be found in all the broad domain of mere human literature, both ancient and modern? Are they not worthy of profound study and a corresponding imitation? What proportion of the members of all the senior classes in our colleges could name the individuals referred to in the above interrogatories? As skilfull naturalists, with a single prominent bone of any animal, can reconstruct a complete skeleton and tell the genus to which it belongs, so, how many of these prospective graduates are such skilful scriptural anatomists, that, from these salient features, they could reproduce the Bible sketches, in such fullness as to indicate a practical knowledge of the lessons designed to be taught by them? Who can estimate the moral effect

that a careful study of such specimens of character and life experience would produce, on the educated mind of the country, in the process of its development, earnestly commended to its attention by wise and sympathetic teachers? How much practical truth would thus be lodged in heads, which, like the heart, have hitherto remained, both unblessed and undeveloped by any such analytical processes of investigation, or personal application of such lessons? Why should language, science and philosophy, (to use an agricultural figure,) be plowed in, to say nothing of the cross-plowing and even subsoil process of thorough drill in their mastery; and biblical culture, receive either no attention, or an amount that does not rise even to the semblance of a culture? Who is responsible for such ignorance?

It might, perhaps, prove to be unwise, if not hazardous, to push such enquires into higher circles, lest others than undergraduates might be imperiled thereby, "the joints of whose harness" might present openings to such random shafts as would inflict annoying, if not fatal wounds. These are not groundless apprehensions. How many of the legislators of our land, both State and National, could not repeat the Decalogue, or even the Lord's Prayer, to say nothing of the Seven Beatitudes? How, in fact, would the Alumni of our Christian college compare with the graduates of the universities of Cairo and Benares, in relative knowledge of their respective sacred books? The very question is, both ominous of the response, and suggestive, both of past dereliction and the proper remedy, in the direction of the new departure. If the Koran of the great Impostor receives such attention and careful study from his deluded followers, and the Shasters are no less venerated and studied by the devotees of Brahma, Vishnu and Siva, what amount of attention should the Sacred Scriptures receive, at the hands of those who profess to regard them as a revelation from God, and what position should they occupy in the curricula of our higher institutions, is a problem that now claims consideration and solution at the hands of college boards of control.

Reliable statistics, recently collected, reveal some peculiar facts in relation to collegiate use, and neglect, of the Bible as a textbook. Of forty six colleges reporting, *eighteen* use it, in a proper sense, as a textbook, and *twenty-eight* do not. Of twelve New England colleges *three* use it, and *nine* do not. Of twenty-two Western institutions, *nine* use it, and *thirteen* do not give it a place in their curriculum

These comparative facts are very significant, as well as suggestive, in this character.

It may seem, to the Christian public, a strange announcement that, in a majority of our colleges, the Bible has no other recognized place in their course of instruction than in the daily morning and Sabbath religious exercises. These indeed, are appropriate and not without some salutary influence, but who, that has ever witnessed them, does not feel that they are altogether inadequate to impart such a knowledge of God's word as youth and manhood need? In both of these exercises the student's mind may be, and often is, elsewhere. Neither of them has the compulsory attention of a recitation exercise, reënforced by the certainty of a subsequent examination. The forlorn hope, of catalogue statistics, supplemented by the responses made to a circular inquiry on this point, reveals the fact, that, in an overwhelming majority of them, there is an *utter* and *absolute* non-existence of any, even imperfectly developed, system of biblical culture. In a few colleges there is a weekly recitation in the Greek Testament, required of the two lower classes, in other few, it is in the vernacular tongue. In some, its study is not subject to a term, or, annual examination. In a very few it is placed on the same footing with other studies in this respect. The study, as yet, is largely, though not exclusively confined to the New Testament. The time allotted to the recitation, also, varies. In some Institutions it is on Monday, or other secular day, in other on the Sabbath. Biblical culture, as far as there is any systematic provision for it in our colleges, seems to be passing through a tentative period, both as to time, method and extent. We hail both its advent and progress, and rejoice to know that, in some localities, it has gotten out of the chrysalis state, though in other, the egg does not yet seem to be deposited. The *field* for biblical training in college is both broad and promising. Large portions of it however are still an unbroken prairie, over which the herds of *cultivated* ignorance are yet roaming, unconscious of their poverty and leanness; in others, the sod crop is springing up, and in others, the golden harvest is waving, under the Spirit's gentle breezes.

The practical ignoring of the Book of books, by a large majority of American colleges, as far as any methodical study is required, or instruction given therein, and the comparatively tentative and timorous policy adopted by some of the small number which recognize its claims and worth, are phenomena of rare and unique type. It will

be almost universally admitted, theoretically at least, that no other volume contains such treasures of wisdom, preceptive, and practical, drawn from human experience (often of a painful character) and divine teaching; no other book presents such specimens of history, biography and ethical instruction, touching on every point of human duty, interest and welfare, both for the world that now is, and that which is to come; yet, practically, heathen authors are often more carefully read and studied than the sacred scriptures, and pagan mythology, not unfrequently is more familiar to classical students than scriptural theology. It is to be hoped that loyalty to conviction of what God requires and man needs, will not permit the literary "Head Centers" of the country to yield to sceptical opposition, popular indifference or professorial demurrers, nor suffer this long withheld provision for biblical instruction to be any longer postponed. Assurance may, with confidence, be given to Trustees, that homage to truth and duty, on their part, will receive a most cordial and ample backing from their most reliable patrons, in any wise scheme of honoring God's word.

One of the most formidable obstacles to the introduction and successful progress of this new departure, in some institutions, will be found in the unwillingness of professors to assume this new responsibility and meet this additional draft on their time and biblical capital. Some may say, that it is a demand for labor not embraced in the contract, and therefore, not obligatory on them. Others may plead a want of familiarity with the original languages, or a lack of exegetical culture, and under these various subterfuges seek to conceal a want of sympathy with the religious element of the enterprise. To the former class of demurrers, let the response be, Broaden the basis of the contract, or dissolve it; and to the latter, it may be appropriately said, for their comfort, that neither of these deficiencies is a bar to success, though both are valuable helps in the work, for the exercise will be in the vernacular tongue. To such distrustful pleas, it may be a sufficient reply, The best supplement to your *liberal culture* of such a mission, is a cordial love of the truth, a hearty interest in the spiritual welfare of your pupils, and a cordial sympathy with them in their search "after that godliness which is profitable unto all things." What students most need, is not exegetical training, but a familiar acquaintance with the Bible *facts*, so illustrative of its doctrinal revelation. Let them, like the Psalmist, hide God's word in their hearts, which safely lodged in their memories, like a

sword in its scabbard, the Spirit can draw forth and wield in his own good time and manner.

Such a weekly exercise will furnish Professors with fine opportunities, (which would not otherwise occur) for saying many things to their classes, drawn from their own experience and observation, that may be of great practical value to them in subsequent life. To a teacher, who wishes to leave an impress for good on the hearts of his pupils and give a right direction to their moral development, nothing could be more opportune, or promising, than the contemplated exercise, each Sabbath morning. The time, opportunity and theme all concur to aid his effort, stimulate his zeal, and encourage his purpose. Familiarity on the part of youth, with Bible characters and the lessons they were designed to teach, is the best preparation for a profitable reception of the truth from the sacred desk. Many of its best utterances are either utterly lost, or greatly shorn of their power, for lack of just such kind of biblical training. When this New Departure is fairly inaugurated and its power fully developed, there will no longer rest upon the Christian colleges of this country the stigma of sending forth, annually, scores of graduates unable to repeat the Decalogue, and less familiar with God's revelation than the moslem is with the Koran, or the Hindoo with the Shaster.

On whom rests the responsibility of taking the initiatory step, in the direction of the proposed New Departure? All eyes are instinctively turned to the Trustees for a response. Is there not wisdom enough in these venerable boards to find a place and time for this biblical study, and firmness sufficient to inaugurate the new policy? Is there not, in their respective faculties, tact and talent sufficient to render that study attractive and profitable to their pupils; soul, and sympathy with the sacred volume and its students, enough, to command their best efforts and enlist their hearty coöperation in that direction? Can the Hindoo and the Mohammedan find time and place for a careful study of their sacred books, and Christian Trustees and Teachers be unable to devise any way, or means, or find any nook or corner in their curricula, for an hours weekly study of God's word? Shame on such apathy and inaction, in a matter of fundamental importance!

We hope and trust that none will attempt to break the force of these interrogatories, by the vain assertion that the daily reading of the scriptures, at chapel exercises, and a weekly discourse on some Bible, or *semi* biblical theme, will meet the moral necessities of the

students, or the claims of that volume, whose Divine Author has left us this emphatic injunction, "*Search the Scriptures.*" If there be, however, any, disposed to seek shelter in such a refuge, or quiet their consciences with such logic, let them try its edge and test its force by applying it to the acquisition of other branches of knowledge. Could mathematicians, or linguists, profound and accurate, be made by such a process? How much of the influence and instruction of the chapel reading, be it ever so wise, expository, and devotional, is neutralized, on the very spot, by the intrusive thoughts of the recitation that is immediately to follow? How much, also, of the Sabbath afternoon lecture is like water spilled on the ground, through the inattention of the hearers? Truth delivered under such circumstances, needs a boomerang range and curve, to reach the mark, and an Australian skill and dexterity, on the part of him who wields it.

There is no apology for the apathy, or the pusillanimity, that has hitherto excluded the Bible from the curricula of so many American colleges. The sceptic has manifested more consistency and moral courage in the defence of his *negative* religion, than many who possess an orthodox and positive creed. He insists that others shall not, even by way of any direct inference or contrast, assail his shadowy system, by the introduction of Bible instruction, whose power and practical achievements underlie all human progress, and thus asserts its claims; while they, in deference to his manliness and demand, seemingly denude themselves of all semblance of Christian manhood, in declining to "nail to the mast" the unfurled flag of God's word, under which they profess to sail. No plea of constraint can be legitimately offered by denominational college boards to their Faculties. Even the corps of instruction in those institutions trammelled by State entanglements and control, have not used the liberty to which they are inalienably entitled. Were the presidents of the State colleges to say to their respective boards. "We can no longer retain our present connection with the institution, unless God's word can be so far honored as to have a place in its curriculum of study. Our Bible teachings will be no more sectarian than our prayers. If you require or expect their daily utterance, why refuse us and our associates the Sabbath opportunity, for a fuller and more satisfactory exposition of what you expect us to daily read, at the opening exercises?" Such logic would be appreciated and such homage to principle would be honored. Such frankness and loyalty to conscientious conviction would both win the victory and command the

profound respect of the most sceptical member of the Board. Such moral intrepidity would be worthy of a Luther, and would win a Luthers' crown. No board would venture to raise against itself the cry of persecution. The people, whether pious or not, would honor such a man, and his tenure of office would be much more secure *after* than before such a declaration.

Let it not be said, this is mere heroic speculation, for, back of it, is a grand analogous historic fact, to illustrate and show, that the suggestion has something more real and substantial than a mere hypothetical basis. The noble example of the first President of Miami University, in reference to the Bible's position in its curriculum, is worthy of all commendation and consideration by those presiding over similar institutions. Dr. Bishop took the position, that God's word should be honored in that University, and he was never disturbed in carrying out his views, which took shape in a biblical exercise every Sabbath morning, in each class, conducted by himself and associates, which was continued by his successors, till the temporary suspension of the University, for financial reasons; and this will doubtless share in its no remote resurrection. Whether any other college has as good a record, in respect to the Bible, as a *bona fide* text book in its course of study, we know not, but are disposed to think that Miami's record ante-dates that of all others, East or West.

We rejoice to learn from her current catalogue, that our Alma Mater has taken this New Departure, and that hereafter, our younger brethren will enjoy a culture that it was not our lot to receive, but of which we sorely felt the need. Most gladly would we, when in college, have responded to a summons to a biblical exercise every Sabbath morning, under the guidance of our regular instructors. We hope that her present example may be imitated by all her New England sisters, and also, that the day is not far distant, when no one of the whole American fraternity of colleges will send forth its quota of graduates, without including biblical knowledge among the "premeritis" for which she bestows her honors and parting benediction. Nay more, parents and patrons may justly expect that this New Departure will be promptly taken, and their demands be righteously and strenuously urged, till the point is gained and the policy inaugurated, to the joy of every Christian patriot and parent in the land.

In the conduct of this discussion, we have preferred, in the line of illustrative argument, to use materials of the concrete and actual

type, rather than of the abstract and hypothetical. All the points presented are both practical and practicable. Nay more, they are just and equitable in their demands. Although some few Institutions have adapted the New Departure, and are working their way to a harmonious and symmetrical adjustment of this new element in their curricula, yet there still remain large portions of the promised land to be possessed. We therefore commend to the favorable consideration of the collegiate Joshuas of the country, the immediate occupation of the entire tribal allotment of their inheritance, leaving no stronghold of the Philistines unoccupied, from which they might hereafter be annoyed; and beg them not to let ignorance of God's Word, on the part of their present and future charge, become as "pricks in their own eyes, and thorns in the side" of the body politic, a just and manifest retribution for persistent disregard both of God's promises and warnings.

How can those lessons of practical life, so profusely scattered through the historical and biographical portions of the scriptures, be taught the educated youth of this land, unless the Bible has a recognised, *bona fide* position in our college curricula? What more worthy textbook, both for teachers and taught, could be used? Its introduction; as such, will be perfectly feasible, wherever there is a prompting disposition on the part of boards of control and instruction. Inaction in the premises will be rightly understood by the public, and its real animus be appreciated.

An hour's careful study and recitation every Sabbath, under the guidance of teachers, in earnest and lively sympathy with the work, would put every Freshman class in possession of the great leading historical and biographical facts of the Pentateuch; a like appropriation of time and teaching would make each Sophomore class more or less familiar with the Gospel history and its wonderful exhibit of God's infinite wisdom, love and mercy. The remainder of the Old Testament history and biography, would furnish ample material for the Junior's study and mastery, and Seniors would find the books of Job, Psalms, Proverbs and Ecclesiastes, an interesting field for exploration and culture, during the entire period of their college life.

There is one significant and suggestive fact in the line of encouragement and assurance, that honest, patient and persistent labor, in this direction, will not lose its reward. We have in mind *one* Institution, which has honored God's word from its establishment to the present time, by requiring weekly exercise in it, by each and all

its classes, and which has been, almost invariably, the scene of annual displays of God's gracious visitation. This fidelity to truth and its accompanying experience, has no slight connection with the potent fact that its number of students, academic and collegiate, surpasses that of any other collegiate institution in the land, and the underlying cause of this popular favor, will not be difficult to divine, from the aforesaid antecedents.

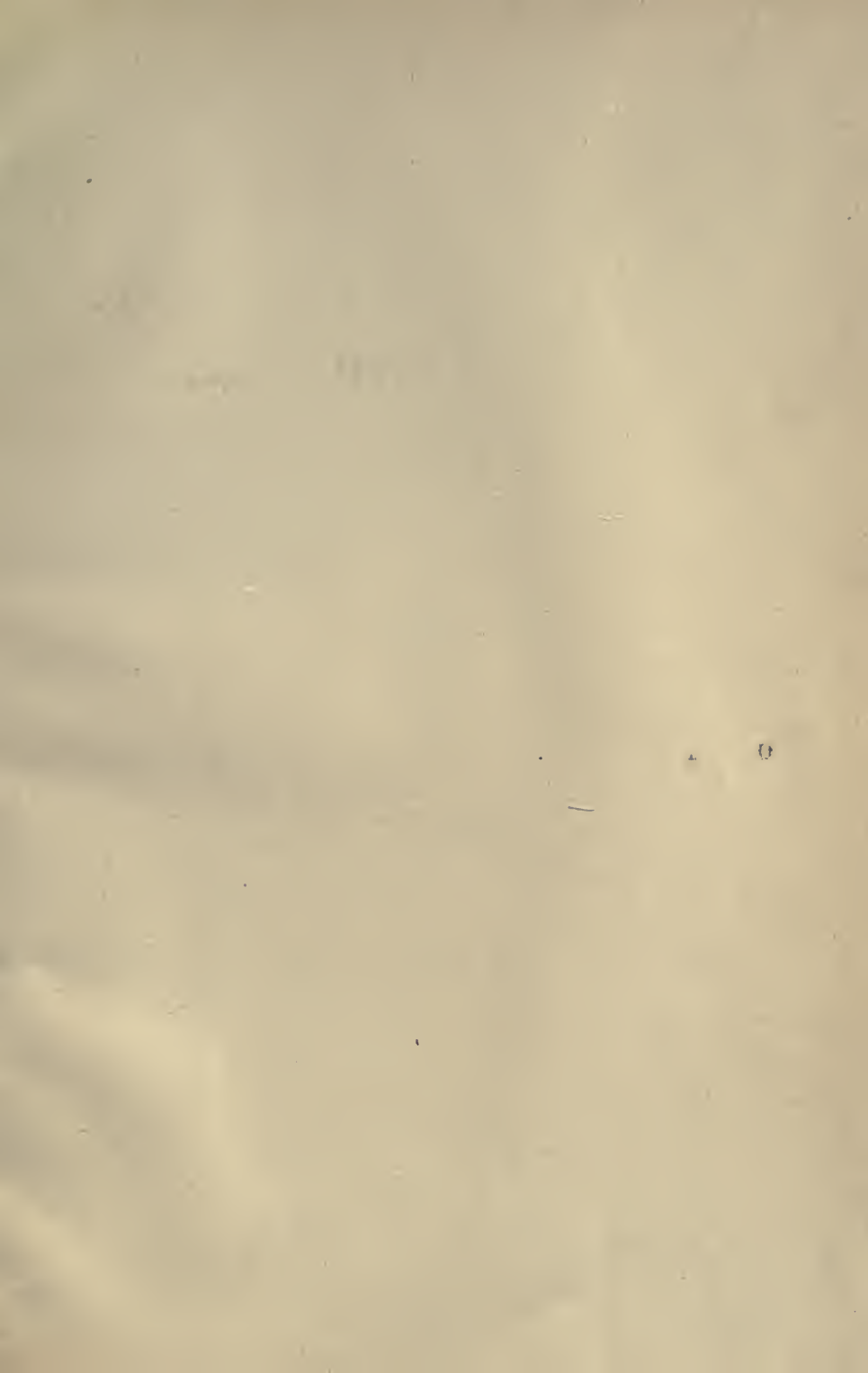
These considerations ought to have weight with college boards, and be a sufficient guaranty, both of the wisdom and duty of immediately inaugurating the new policy, and supplementing their course of study with the proposed addendum. If the above interesting and suggestive fact is a legitimate sequence of a systematic and patient study of the Bible, the reverse moral condition and experience, of those institutions, whose emeutes and disorders have given them an unenviable notoriety, may be suggestive of the cause of the deplorable contrast, as well as illustrative of the Divine utterance, "Them that honor me, I will honor, and they that despise me shall be lightly esteemed."

The inauguration of the New Departures, above suggested, will constitute a marked and memorable era in collegiate progress. When the students in our American colleges are taught by able men, in full sympathy with the true character of their mission, in all the dignity and grandeur of its results, and subjected to as minute, thorough and daily drill as the proposed classification will ensure, then the type of scholarship, discipline and attainment will be greatly improved; and, when the process of elimination of the incompetent, incorrigible and unworthy is promptly and wisely carried out, a higher grade of culture, conduct and character will be reached, with corresponding satisfaction to all parties concerned. Firmness and fidelity to the dictates of wisdom and the promptings of duty, will win the confidence of the public, as well as command the respect even of the subjects of discipline, when promptly and impartially administered. Nothing is more quickly seen by students, or more heartily despised than timidity and fickleness in the administration of college government, whose legitimate sequents are, laxness on the one hand, and rashness on the other. Each and both are a weakness and calamity wherever found.

Broad and intelligent views on all that pertains to higher culture, clear and settled convictions as to the best methods of carrying them out, and a corresponding purpose and independence to fully and fairly

test them, are admirable aids to Boards of Control, both as to the nature of their own duty and responsibility and, to learn to estimate the animus and worth of popular demand, as well as to resist outside clamor, pressure and dictation, whether individual or associated. Vigilance, activity and a firm adherence to conviction, based on such views, will soon detect and correct oversight, defects, short comings and mistakes, both individual and corporate. When there is such firmness, alertness and fidelity at head quarters, they will be seen and felt to the very extremity of even the picket line, and the press will have less occasion to chronicle college emuertes and outrages, and the public less cause to question the wisdom or competence of College Boards, whether of Administration or Instruction.

Here it seems to be both pertinent and proper to enquire, Are such trusts always administered, to the full extent of the wisdom and ability of those, who, by the acceptance of the position, pledge themselves to unswerving fidelity? Would not many of them be both startled and stimulated to greater activity, to be well posted in the actual status of their charge, not only of its financial condition, but, also, of the competency and faithfulness of its employees, as well as the character, proficiency and promise of its students, at least, at the close of each annual stage of their progress, were their venerable founders, and benefactors, like Moses and Elijah, to stand in their midst and ask, Are you making the colleges all that you would justly expect, and indeed, demand, were we and you to exchange relationship to them? The responsibility of trustees is none the less, for the lack of such stimulating interviews. The claim is as real and valid as though audibly announced, and should be so recognized.



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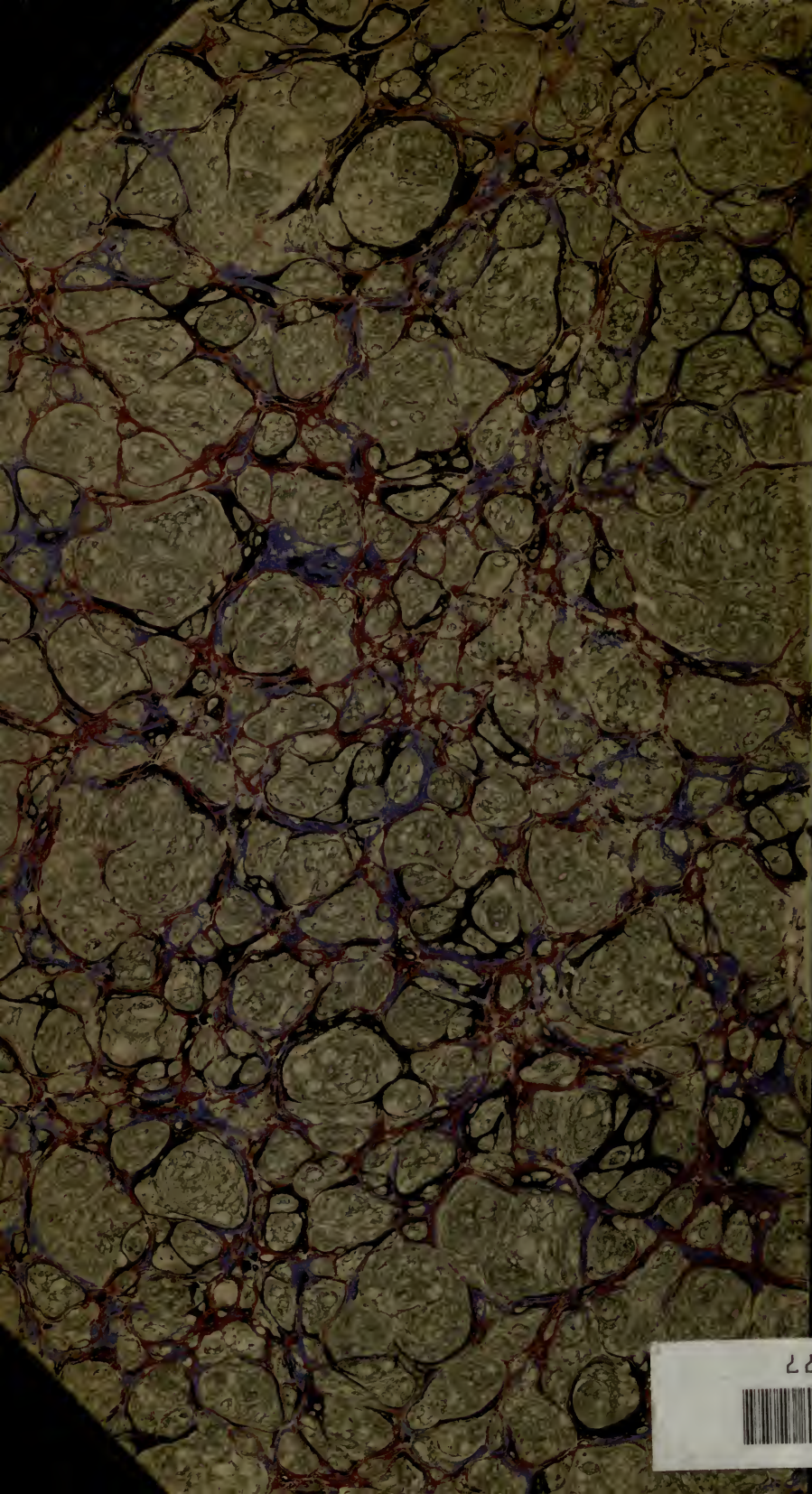
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